The LUTHERAN

CLOTHING FOR HONG KONG

Lutheran World Relief aids Chinese refugees

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Vol. 43, No. 5

NOVEMBER 2, 1960

WHEN FATHER DOESN'T KNOW BEST

TELEVISION star Robert Young tells how his daughter, Kathy, often talks to God following her formal prayers.

Usually she asks for many things. But one night, after her list of requests, she paused and added, "And now, God, what can I do for you?"

The question jolted him, Young says. What can she—or I or anyone—do for God? he asked himself.

"CERTAINLY," he adds, "I don't know if we can do anything *for* Him. But I'v decided that one way to serve God is by taking a real and continuing part in churc life. For me, there has been no one great inspirational moment. But, over a perio of time, my family and I have discovered that church attendance and religious exper ences have added new strength to our lives. It's a strength we all need, and we wor find it any other way."

During November, a nationwide observance of Religion in American Life Mon is under way. It's a good time for you to "Light Their Life with Faith" by bringin your family to worship this week.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.I secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● LAST "ATLANTIC CITY REPORT" on the United Lutheran Church convention is published this week (*pages 6-12*) narrating events of Oct. 17-20. News and pictures of the convention's first three days were published last week. Copies of that issue of *The Lutheran* (dated Oct. 26) were distributed to delegates at the convention on Oct. 19.

● THREE LITTLE CHINESE on our cover are trying on some of the used clothing sent to Hong Kong through Lutheran World Relief. They're a reminder of the Lutheran World Action clothing drive opening again this month. There is need for our witness all over the world. In Jamaica, where African extremists are fanning the flames of hatred among the slum dwellers, Church World Service (in which Lutherans cooperate) is hard at work to make this witness felt. The story is on *page 14*.

● THERE WAS A LOT of soul searching at Redeemer Church in Atlanta a few weeks ago. Lutherans from several church bodies got together for a three-day conference on the future of the Lutheran Church in a rapidly changing South. After talking about the changes in general, they inevitably faced the problem of race relations. Our story, beginning on *page 21*, is the first part of the report. It will be completed next week.

● "I JUST LOVE to hear Dr. Albert. He makes me laugh," said the woman leaving First Church in Pittsburgh after one of Pastor Albert's well-attended weekday services. The man who believes that laughter is one of God's gifts we ought to use more generously is featured in a story written by free-lance writer Betty Lawrence (*page 17*).

THE CHURCH IN THE NEWS

Voting prejudice assailed

It was evident this week that the "religious issue" in the U.S. Presidential campaign would follow voters right into the polling booths on Nov. 8. The big majority of church spokesmen, both Protestant and Roman Catholic, urged that no candidate be either supported or opposed solely because of his religious affiliation. Sen. John F. Kennedy is a Roman Catholic; Vice President Richard M. Nixon is a Quaker.

The General Council of the United Presbyterian Church, for example, termed "exploitation of the religious issue" as "irresponsible citizenship." Responding to a report that Reformation observances were likely to be turned into political forums in some places, United Lutheran Church President Franklin Clark Fry pointed out that in Protestant circles "the accent" had "always been an affirmative one, emphasizing the purity and freedom of the Gospel. The right spirit of Reformation Day is neither negative nor political."

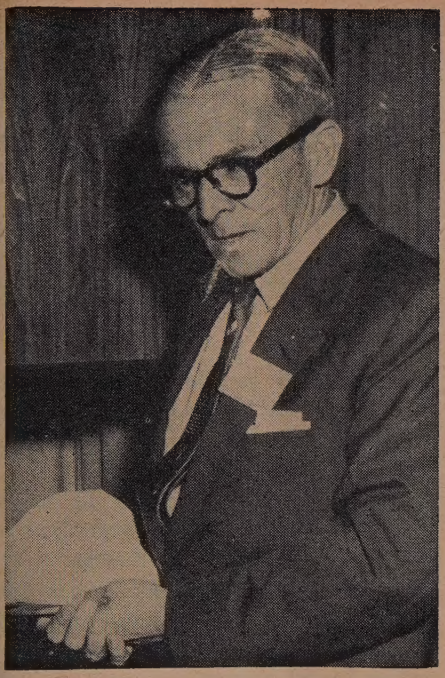
Extremists struggled to keep the issue hot, however. The Fair Campaign Practices Committee charged that fundamentalist groups were planning a last-ditch campaign against Sen. Kennedy. Dr. George L. Ford, executive director of the National Association of Evangelicals, denied the charge, saying that his group wanted only "free discussion" of the Roman Catholic Church's claim to the right to control the actions of its members. "We don't ask people to agree with us, but to agree with our right to say it," he declared.

Catholic view told

Writing in *McCall's* magazine, Clare Boothe Luce, former ambassador to Italy and a convert to Roman Catholicism, said it was "inevitable" and "also right" for Roman Catholics to make Sen. Kennedy's religion a major reason for voting for him. His religion "would win him almost all of the Catholic votes," she wrote. On the other hand, "liberals and independents" believed that "to vote Protestant would be intolerant and bigoted," she said. *McCall's* editor Herbert Mayes said the magazine was "officially opposed to Mrs. Luce's point of view."

Three Roman Catholic bishops in Puerto Rico threw a bombshell into the camp of those who claimed that the American hierarchy favored separation of church and state. In a pastoral letter read in all Roman Catholic churches in Puerto Rico on Oct. 23, they prohibited Roman Catholics from voting for the ruling Popular Democratic Party of Gov. Luis Munoz Marin. They criticized his administration for forbidding religious instruction in public schools, for permitting birth control information, and for tolerating common-law marriages. These were "immoral practices," the bishops said.

Gov. Munoz, himself a Roman Catholic, said he would protest to the Vatican. He challenged the "incredible medieval interference" of the bishops in a cable to Sen. Kennedy, who responded that he considered it "wholly improper" for churchmen of any faith to tell their members how to vote.



NOVELIST ALAN PATON
Do missions impede progress?

Urges mission change

Christian missions identified with the ruling parties in Africa will be regarded as "impeding progress" in the continent's period of rapid change, Alan Paton told a New York audience. The South African novelist and Anglican lay leader said, "At least in southern and eastern Africa, many people identify the church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated."

The church has a duty to "serve its people in their particular situations," Mr. Paton declared. A special task for the church in Africa today is "reconciliation of black and white Christians."

South Africa will change its racial segregation (apartheid) policies only "through the help of outward as well as inward pressure," Mr. Paton continued. The novelist is one of eight Anglican delegates who will meet a similar delegation from South Africa's Reformed Church "to see if anything can be done to narrow the gulf" between them on race relations problems, he said. Anglicans have generally opposed the government's strict policy while the Reformed churches have supported it. A December conference on the problem had been scheduled under World Council of Churches auspices, but has been postponed due to South Africa's expulsion of Anglican Bishop Richard Reeves, a leading spokesman for his church.

ATLANTIC CITY REPORT — III

Two statements approved

There was no lack of discussion during the closing days of the United Lutheran Church's 22nd—and perhaps final—convention, Oct. 13-20. Delegates in the huge ballroom of Atlantic City's Convention Hall debated, amended and finally adopted two major statements—one dealing with the Sacrament of the Altar and the other with halting nuclear weapons testing. A third statement, opposing capital punishment, went down to defeat by a narrow margin.

Earlier in the convention (see *The Lutheran*, Oct. 26) the 682 registered delegates had unanimously approved a four-way merger with the Augustana, American Evangelical and Suomi Lutheran churches. After the anticipated approval of the merger agreement by the ULC synods and Augustana's districts, the adjourned convention will reconvene in June, 1962, to wind up ULC affairs. The constituting convention of the new church will follow.

Communion guide accepted

Without vocal dissent on the final vote, delegates adopted a 10,000-word state-

ment about Holy Communion as a guide for ULCA pastors and congregations. The document, prepared by a 15-member commission after a three-year study, spelled out the church's theological position as well as matters of liturgical practice.

"Do not expect canon law," Dr. Edward T. Horn III, commission chairman, told the delegates. Indiana Synod President Walter M. Wick added a warning against taking "refuge in liturgicism and in flight from encounter. The church was not built on monasticism but on martyrdom. There can be no utter conformity, no refuge from decisions." Dr. Martin J. Heinecken added that the report tried to make a clear and forceful presentation of the church's understanding of the sacrament. "It is not a half-magical infusion of grace," he said, "but the living Christ imparting himself to man. There is only one sacrifice to cover the sins of the world, and we offer our lives in thanksgiving for this one great gift."

Dr. Theodore G. Tappert noted that the sacrament is not a human deed of sacrifice or thanksgiving. "It is not what we do, but what God does," he said. "He comes to us in Christ, gives himself for us and to us, reconciles himself to us and forgives us."

To study confirmation

Delegates raised few questions about the theological portions of the statement, but initiated some changes and clarification in the outline of current practice. An amendment accepted by the commission limited admission to the Holy Communion to "baptized Christians." The statement did not make church membership a requisite for receiving the sacrament, but a later study will be made to determine the relation of confirmation to admission to the sacrament.

Highlights included:

—Whenever there is Holy Communion it should be open to all qualified persons present, even at marriage or ordination services.

—Congregations should celebrate Holy Communion frequently, but not every member should be expected to attend each time.

—Indiscriminate participation in interdenominational communions should be discouraged, but efforts to achieve intercommunion between Lutheran bodies should be supported.

—The presence of Christ in the Sacrament is a mystery to be acknowledged, as is his presence on other occasions.

—A properly designated lay person may assist the minister in administering communion.

—The most convenient and natural method should be followed in administering the bread and wine. Either common or individual cups may be used.

—While kneeling is preferred, communicants may stand "where local conditions make it more desirable."

—Accepted vestments for the minister are cassock, surplice and stole; but use of black robe or other vestments is permissible.

(*A detailed explanation of the new statement will appear in an early issue of* The Lutheran.)

Church speaks on H-bomb war

It might seem odd to some, said President Franklin Clark Fry, "that a convention of a religious body should take the major part of an entire session talking about nuclear weapons testing."

Dr. Fry asserted that nuclear warfare is "a rightful subject for discussion" at a church convention. "It involves the

BIG DISCUSSION of convention centered around report of Board of Social Missions, especially nuclear testing and capital punishment statements. The Rev. Alfred H. Stone of Seattle, board president, checks a moot point with Dr. Fry as Dr. Rufus Cornelsen, social action secretary, looks on.

gravest and deepest issue, aside from the gospel itself, that confronts our generation."

Delegates at Atlantic City took not only one session but parts of two others during the 15-session convention in debating an eight-point "statement on the problem of nuclear weapons" which was prepared by the ULC Board of Social Missions. After important changes in five of the eight paragraphs, the statement was adopted by the convention practically without dissent.

The coexistence question

Most of the attack on the nuclear warfare statement centered on part of one sentence, which urged the governments of the United States and Canada to engage "in such forms of peaceful cooperation and competitive coexistence with the Communist world as will not further the totalitarian concept of control."

As finally hammered out, the sentence urged the U.S. and Canadian governments to engage "with other governments in peaceful competition where important differences exist and in peaceful co-operation where fundamental principle is not compromised."

The Rev. William B. Downey of Milwaukee said the U.S. cannot peacefully co-operate with Russia. He said the Soviet Union is a "tyranny conceived in blood which finds as its norm of life the slavery of men, which is unholy and evil and a spawn of hell." He applied a quotation from St. Paul—"what fellowship has light with darkness?"—to the American-Russian situation.

He urged "the necessity to roll back the monster, the necessity to resist on every front this evil thing," and proposed amending the nuclear warfare statement to read that the U.S. and Canadian governments should engage in "such forms of international conduct and diplomacy as will both contain the totalitarian concept of control and also help to extend and secure freedom and justice for the enslaved peoples of the world, dedicating ourselves to the downfall of all tyranny and totalitarian ideology."

The Nolde reply

Chief defender of the Board of Social Missions statement was Dr. O. Frederick Nolde, a ULC clergyman who is director of the Commission of the Churches on International Affairs. He said the statement did not call for "peaceful submission" but for "peaceful competition" with the Soviet Union.

"Are we fearful as Christians of America to go out into the market place peacefully to compete with our ideas against any ideology?" he asked. "If you put aside the possibility of co-operation, then you cannot have disarmament," he said. "You cannot have cessation of nuclear weapons testing except by the fearful process of unilateral action.

"If we expect to resolve these conflicts by military action," said Dr. Nolde, "freedom and justice which are the objectives which we seek through military action would be defeated in the process."

Dr. Monrad G. Paulsen of the Columbia University law school faculty asked whether "we ought not to try" to coexist with Communists. He said "we do co-operate now, we do coexist. With God's help we should continue to try."

The Downey amendment was defeated. In lengthy backstage conferences the "co-existence" clause and other sections of the statement were rewritten in the form the convention accepted. (The statement, as amended, will be published in *The Lutheran* next week.)

Majority favors death penalty

There were 238 votes for and 248 against a six-point statement from the Board of Social Missions which recommended that "members of our churches call upon the state to abolish capital punishment."

A one-hour discussion came on the last morning of the Atlantic City convention. Judge Charles B. Zimmerman, for 27 years a member of the Supreme Court of Ohio, said "there is a good deal of misguided sentimentality about these people" who commit murders "of the most vicious kind."

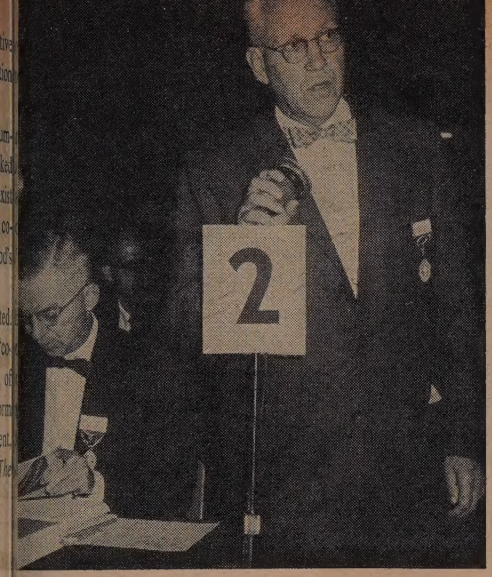
Judge Zimmerman said, "I don't see why society should be burdened with their perpetuation." He asserted that trial by jury, the right of appeal to higher courts, and the privilege of petitioning a governor for pardon or commutation, place "a lot of safeguards" around a person accused of first-degree murder.

The Rev. Edward K. Rogers, a Pittsburgh Synod officer, read a letter favoring capital punishment which he received from J. Edgar Hoover, director of the U.S. Federal Bureau of Investigation. Dr. Rogers objected to "the church ever-

MACKENSEN ON WAY HOME

The Rev. Paul Mackensen, Jr., 35, former United Lutheran Church missionary to China who was for five years a prisoner of the Chinese Reds, has left Hong Kong and will arrive in New York in mid-November. A report cabled by the Rev. Rodger M. Singer, Lutheran World Federation representative in Hong Kong, said Mr. Mackensen had reached the British Crown Colony on Oct. 10 and had sailed to the U.S. on a freighter. No further details were given.

A graduate of St. Olaf College and the Philadelphia Seminary, Mr. Mackensen was ordained by the American Lutheran Church. He went to China in 1948 as a ULC missionary. In 1952 the Chinese Reds accused him of spying for the U.S., gave him a five-year prison sentence. On his release from prison in 1957, Mr. Mackensen chose to remain in China and had been reported teaching English at a foreign-language institute in Shanghai.



SYNOD PRESIDENT SPEAKS
Delegate studies literature packet as Dr. Herbert Veler, Ohio, talks to delegates

lastingly, it seems, these days confronting the state" in regard to social questions.

Those who oppose capital punishment spent their time in the debate in introducing amendments intended to improve the statement rather than in speaking on the main point.

High budget set

The convention approved a record-high ULC budget of $15,194,700 for 1962, but promptly added a big "if." If the ULC's synods agree to the merger proposal which would end the church's present existence at the end of 1962, the Executive Board was authorized to cut nearly $2 million from the budget—the sum usually allocated for "other established needs" and emergency purposes.

Such action by the Executive Board would reduce the 1962 budget to $13,212,800—more than $1,000,000 less than the 1961 budget of the church. In view of this cut-back, synods would then be asked to strive to reach 120 per cent of their apportionment as a "dowry gift" to help the new Lutheran Church in America "cope with at least some of the opportunities and difficulties that will lie ahead."

When the convention promptly accepted the proposals, Dr. Fry praised the "conviction and strong intention" of the delegates. "The 1962 budget can be raised 100 per cent," the president declared. "Every synod can reach a 100-plus goal. It will give us all a lift of spirit if the ULC can enter the merger with such a record."

In case something hinders the merger plan, delegates also adopted a 1963 budget of nearly $16 million.

AIDS to continue

A four-year experiment in recruiting women for a year's voluntary full-time service to the church will be continued, the convention agreed. Action was taken on a recommendation from the Board of Deaconess Work. Sister Louise Burroughs, director of the board's diaconic year program, said 52 Associates in Deaconess Service had served since the project was inaugurated in 1956.

One-third of those who participated have continued working for the church after their initial year of service, she reported. The AIDS came from 23 states and Canada. Ranging in age from 20 to 75, they served 35 church-related agencies and congregations in 13 synods.

Future of "The Lutheran"

"Church in the News" and the book review section of *The Lutheran* drew high praise from Dr. Casper Nannes, religion editor of the Washington (D. C.) *Star*, during the report of the Committee on Church Papers. Calling the news presentation unequaled in other church pe-

DELEGATES WERE SEATED AT TABLES FOR FIRST TIME IN ULC HISTORY

riodicals, he expressed the hope that it would continue in the combined paper to be issued after the merger.

Problem facing those who plan the periodical for the new church is cost, Dr. G. Elson Ruff, editor of *The Lutheran,* explained to the convention. To present news promptly, a weekly periodical is needed, he said, but increasing production costs might make it necessary to issue the magazine each two weeks. A different approach would then be required, he said, urging that subscription costs be kept to a minimum in order to insure widest-possible distribution for the new church's paper. Decisions about the proposed periodical, which will also be called *The Lutheran,* will be made by a subcommittee of the Joint Commission on Lutheran Unity later this year, he reported. Dr. Joseph Sittler is chairman of the subcommittee.

Missionaries speak

Ninety representatives of foreign mission fields massed on the platform in an impressive demonstration of the church's worldwide work. Native costumes from Africa and India lent color to the presentation, as did a background arc of flags of the nations in which ULC missionaries serve.

Introduced by Dr. Ralph Loew, president of the Board of Foreign Missions, the missionaries and national workers described evangelistic, medical, educational and social service projects supported by the board in the ULC's foreign fields—Argentina, British Guiana, Uruguay, Hong Kong, Japan, India, Liberia and Malaya.

Unity need cited

Eight new church bodies had been provisionally admitted into the World Council of Churches at its Central Committee meeting at St. Andrews, Scotland, in August, delegates were told. The new members bring the council's total membership to 178 churches in 50 countries.

"Unity of the body of Christ" is still the supreme task of the council, Bishop Henry Knox Sherrill, one of the world body's presidents, told the convention.

The council's importance has grown so that "if it did not exist, we should have to invent a council to meet the exigencies of the day," he declared.

The former presiding bishop of the Protestant Episcopal Church praised Dr. Fry and Dr. O. Fred Nolde, both United Lutheran churchmen, for their "outstanding personal contributions" to the world organization. Dr. Fry, who heads the council's executive and central committees, has been "a tower of strength, wisdom, devoted concern and understanding," Bishop Sherrill said. Dr. Nolde, director of the council's Commission of the Churches on International Affairs, combined "the idealism of the Christian gospel with unusual qualities of special knowledge and basic common sense," the speaker added.

Mission increase charted

Board of American Missions plans call for entering 70 new fields next year, 85 in 1962 and 95 in 1963, Dr. Donald Houser, executive secretary, reported. He said ULCA work had been started in 136 fields during the past two years and 132 congregations organized.

"Surveys and sites, dollars and drawings, budgets and buildings are only tools" used by the board to reach people, Dr. Harold T. Rasmussen, board president, declared. He said people were the board's chief concern and pledged increased efforts to keep the church growing.

Dr. Houser revealed that the board had borrowed $6.5 million of the $8 million authorized by the Dayton convention in 1958 and planned to use the rest of its credit soon. The funds are reloaned to mission congregations to supplement local commercial loans in order to provide chapels. By use of the loan funds, the board had reduced from 295 to 108 the number of congregations without their own places of worship, he said. Additional loans and apportionment funds would bring the backlog of "unhoused" missions down to normal within the year, he predicted.

Pastors' confidences protected

According to Lutheran teaching, church members may at any time make private confession of sin to their pastors. Under other circumstances, they confide personal problems and difficulties to the pastor in order to gain his advice and counsel. Should pastors be compelled in court to reveal information disclosed to them under such circumstances?

The ULC Council of Synodical Presidents several years ago undertook a study of the matter, found that 35 states protected the pastor from the need to divulge such confidences if his church body also supported such action. As a result of the investigation, the Board of Social Missions and Executive Board presented a declaration protecting confidential information.

"In keeping with the historic discipline and practice of the church and to be true to a sacred trust inherent in the nature of the pastoral office, no minister of the ULC shall divulge any confidential disclosure given to him in the course of his care of souls or otherwise in his professional capacity" except with express permission or in order to prevent a crime, the declaration said. The statement was similar to that adopted in the by-laws of the proposed Lutheran Church in America. Delegates adopted it by a voice vote, after some discussion.

Dr. Fry assured delegates that the statement would not bind the conscience of a pastor if he felt it necessary to give information to proper authorities in order to save life or protect an innocent party from harm.

Election results

Delegates elected 73 members of boards and committees. Most elections were for a six-year term, which will not be completed if the merger goes into effect in 1963 as is now expected.

Upon nomination by the Committee on Church Papers, Dr. G. Elson Ruff was re-elected editor of *The Lutheran* for a two-year term. Dr. Ruff has been editor since 1945. The vote on the nomination was 621-17. Earlier in the convention Dr. George F. Harkins had been elected on the first ballot to succeed Dr. F. Eppling Reinartz as secretary of the church.

Others elected were:

EXECUTIVE BOARD

Clerical—Harry F. Baughman, Gettysburg, Pa.; Charles M. Cooper, Philadelphia; Charles B. Foelsch, Berkeley, Calif.; Ralph W. Loew, Buffalo, N. Y.; John W. Rilling, Springfield, O.

Lay—Mrs. C. W. Baker, Jr., Springdale, Pa.; Prentice Cooper, Shelbyville, Tenn.; Millard E. Gladfelter, Philadelphia; James F. Henninger, Allentown, Pa.; Everett G. Mitchell, Wheaton, Ill.

BOARD OF FOREIGN MISSIONS

Clerical—Elmer E. Flack, Springfield, O.; Edwin H. Knudten, Trenton, N. J.; Robert E. Lee, Atlanta, Ga.; Clyde G. Steele, Toledo, O.

Lay—Chauncey G. Bly, Durham, N. C.; Paul Immo Gulden, New York; Claude B. Wagoner, Spring City, Pa.

BOARD OF AMERICAN MISSIONS

Clerical—John L. Cauble, Salem, Ore.; Voight R. Cromer, Hickory, N. C.; Albert W. Lotz, Kitchener, Ont.; Robert S. Romeis, Sacramento, Calif.

Lay—G. Allan Dash, Jr., Philadelphia; Erwin H. List, Chicago, Ill.; William F. Zimmerman, Fremont, Neb.

BOARD OF SOCIAL MISSIONS

Clerical—George B. McCreary, Minneapolis; John G. Simmons, North Hollywood, Calif.; Charles E. Witt, Postville, Iowa; John P. Stump, Philadelphia.

Lay—William Scott Ellis, New York; Edgar P. Eyler, Savannah, Ga.; Luther H. Redcay, Selinsgrove, Pa.

BOARD OF PENSIONS

Clerical—Alfred J. Beil, Des Moines, Iowa; Robert R. Belter, Milwaukee, Wis.

Lay—Robert J. Myers, Silver Spring, Md.

BOARD OF DEACONESS WORK

Clerical—Walden M. Holl, Johnstown, Pa.; J. Ray Houser, Waterloo, Ontario; Alton F. Motter, Minneapolis.

Lay—J. Conrad Seegers, Allentown, Pa.; Mrs. A. Barbara Wiegand, Washington, D. C.

BOARD OF HIGHER EDUCATION

Clerical—Arthur F. Buehlow, Pembroke, Ontario; Robert C. Farb, Lakeland, Fla.; Robert W. Koons, Gettysburg, Pa.; Paul L. Wetzel, Minneapolis.

Lay—George L. Anderson, Lawrence, Kans.; Joseph J. Baker, Nashville, Tenn.; Thad Marsh, Houston, Tex.

BOARD OF PARISH EDUCATION

Clerical—Frank K. Efird, Salisbury, N. C.; J. Luther Mauney, Roanoke, Va.; Marcus Otterbein, Chicago, Ill.; Gordon E. Folkemer, York, Pa.

Lay—Mrs. Edwin W. Bracher, Seattle, Wash.; Paul E. Hultquist, Boulder, Colo.; Miss Barbara A. Ritchie, Akron, O.

BOARD OF PUBLICATION

Clerical—Alfred G. Belles, Detroit, Mich.; John W. Doberstein, Philadelphia; Paul T. Wagfield, Trenton, N. J.

Lay—W. Emerson Gentzler, Teaneck, N. J.; H. Odelle Harman, Lexington, S. C.; Charles S. Jacobs, Glenside, Pa.; Clarence M. Turley, South Clayton, Mo.

COMMITTEE ON CHURCH PAPERS

Clerical—Willard D. Allbeck, Springfield, O.; Charles T. Sardeson, Carlisle, Pa.

Lay—R. Marshall Stross, Dayton, O.

EXECUTIVE COMMITTEE, LUTHERAN LAYMEN'S MOVEMENT

Chauncey G. Bly, Durham, N. C.; Carl N. Dare, Kitchener, Ontario; Jacob R. Esser, Kuttown, Pa.; Walter R. Hagey, Lansdale, Pa.; Eugene S. Heckathorn, Orinda, Calif.; Neil Bardal, Winnipeg, Canada; Roland C. Matthies, Springfield, O.; Wilbur E. Tilberg, Gettysburg, Pa.; James B. Wessinger, Columbia, S. C.; Elmer H. Scheuerman, Minneapolis.

WASHINGTON

By ROBERT VAN DEUSEN

RELIGION AND THE ELECTION

IT LOOKED for a while as though the issues raised by Senator Kennedy's religious faith were waning in intensity. But as election day drew near, the question whether a Roman Catholic should occupy the White House took the spotlight again.

While polls indicated shifts of sentiment based on the impact of the TV debates, the role which the religious controversy would play in the election remained the great imponderable. The great mass of voters were reluctant to reveal whether and to what extent the "Catholic issue" would influence them.

Positions taken by groups and individuals covered a wide range. At one end of the spectrum were those unalterably opposed to the election of any Roman Catholic for President, including not only the "hate-mongers" but also many with deep convictions.

At the other extreme were those who thought Kennedy should be elected *because* he was a Roman Catholic. Some of these tried to label those who opposed Kennedy as bigots. Others, both Catholic and Protestant, believed sincerely that the Massachusetts Senator should be elected to end the tradition that a Roman Catholic could not attain the highest office.

BETWEEN THESE two extremes were many frankly troubled by the claim of the Roman Catholic Church to have authority over the conscience of its adherents and who doubted Kennedy's ability to resist pressures that might be brought to bear on him. Many others accepted at face value the Democratic candidate's declaration that he would make his own decisions regardless of the church.

A growing number were becoming convinced that the choice between the two candidates should be made without reference to the religious affiliation of either. Pressing issues of foreign and domestic policy which would affect the destinies of millions, and perhaps even national survival, called for the election of the wisest and best leadership available.

Reformation Sunday

SOME MILITANT Protestant groups decided that Reformation Sunday would be a strategic time to bring their fight against the election of a Roman Catholic to a climax. The National Association of Evangelicals (NAE) and Protestants and Other Americans United for Separation of Church and State (POAU) mounted an offensive which would include the distribution of millions of pieces of literature, and hundreds of politically oriented sermons on Oct. 30.

Many churchmen deplored what they considered the usurpation of a religious observance for political purposes. Speakers at many Reformation Day services would take pains either to avoid any reference to the Presidential campaign, or to disclaim specifically any intention to relate the two events.

Rightly or wrongly, the religious issue is likely to play an important part in the hotly contested election. Depending on which direction the undercurrents and cross-currents travel, it could result in an electoral landslide (based on a slim but widely distributed margin in the popular vote) for *either* candidate.

LUTHERAN WORLD ACTION IS COMING TO THE AID OF PEOPLE THE WORLD OVER—IN AFRICA, HONG KONG, LATIN AMERICA. HERE'S THE STORY OF AN EXCITING PROJECT IN JAMAICA IN WHICH LWA TAKES PART

Tear Down the Wall

BY G. E. BLACKFORD

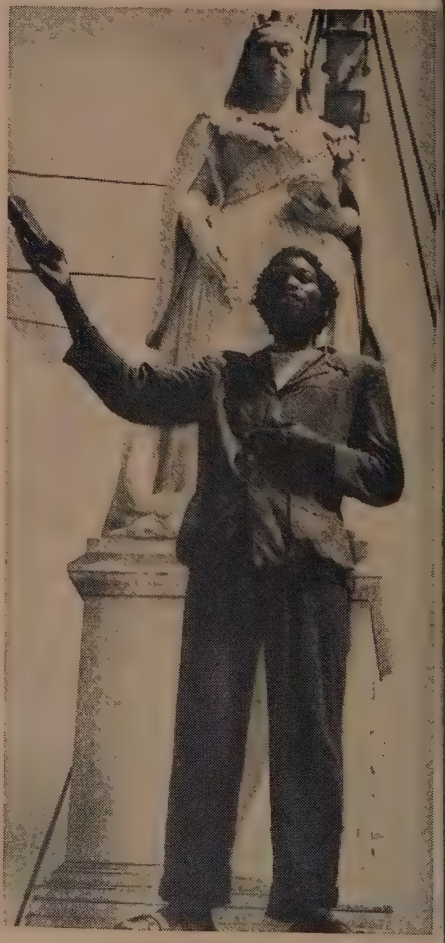
IN A PLACE where despair is erupting into violence, Protestant and Eastern Orthodox churches of America are planning a new, adventurous and vital ministry.

"Back-to-the-Wall" is the descriptive name West Indians of Jamaica in the British West Indies have coined for the most depressed section of their capital city, Kingston. A slum of ramshackle huts, thrown up by squatters who pay no rent or taxes, "Back-to-the-Wall" is a haunt of the lawless—thieves, prostitutes, dope addicts, alcoholics. Even the police are afraid to enter the squalid sector.

Now the Rastafarians—a new group of malcontented—are making their headquarters in "Back-to-the-Wall." They are African Nationalists, Negroes who believe the only solution to the racial problem in the West Indies is a return to Africa.

Ethiopia is the Promised Land they have chosen, and though the Ethiopian government disclaims any time with them, they insist that Ethiopian Emperor Haile Selassie is their god, that they themselves are divine. (The emperor, whose former title and name was Ras Tafari, belongs to the Abyssinian Coptic Church.)

But their Reformed African churches are more than religious and nationalist



RASTAFARIAN HARANGUING CROWD
Hate the white man

"Back-to-the-Wall" section in Kingston
Behind the violence, despair

centers. A raid on one of them this June uncovered a cache of ammunition—dynamite caps and tommy-guns—and two soldiers of the Royal Hampshire regiment were ambushed and killed when they attempted another raid on a Rastafarian hideout in the Red Hills that shadow Kingston.

With their long, matted hair, bizarre clothing, refusal to work, the ganja (marijuana-like) cigarettes that hang from their lips, and the aura of fanatic bitterness that surrounds them, the Rastafarians are feared and avoided by the peaceful citizens of Jamaica.

But a tall, 24-year-old Jamaican girl named Julia Davis was not afraid.

For months Julia has been going into "Back-to-the-Wall" alone, unarmed except with the perfect confidence of a dedicated Christian. She made friends with some of the most desperate Rastafarians. One of them even attended the ceremony at which she was installed as a deaconess in the Methodist Church.

One day Julia Davis came to the Rev. Raymond Schember, Jersey City-born representative in Jamaica of Church World Service, co-operative relief agency of major American Protestant and Eastern Orthodox churches. She asked him to go with her into "Back-to-the-Wall" and "commune" with some Rastafarian leaders.

"Commune" in Rasti parlance means "listen." Mr. Schember listened.

For three hours he sat outside one of the tumble-down shacks and listened to Rastafarians shout the tenets of their

belief — read the preface to the King James Bible which they have adopted as a peculiar Gospel, read the sections of the Old Testament that could be given a pornographic interpretation, proclaim their hatred of white men and the white man's government. The street seethed with onlookers and kibitzers, many objecting volubly to his presence.

"WHY ARE YOU talking to that white man?" they would scream at the Rastafarians, and be answered with ear-splitting epithets. Next door someone pounded on a drum to drown out the conversation.

"Do you know what Mussolini did to our people in Ethiopia?" a woman shrieked at Mr. Schember. He rolled up his sleeve, showed her the scar where a Nazi bullet had torn out the arm muscle during World War II, and replied, "The same thing Hitler did to me in Germany."

But through it all he watched the people. He saw the rags they wore, the gauntness of their faces, the sickly babies women held on their hips, the cruel poverty of the hovels they lived in.

Behind the vicious words, the threatening gestures, he saw clamoring need, deeper and more desperate than anything he had ever seen in his year in Jamaica—need for the decencies of life, and for something to believe in.

Here were people who had seen only misery, poverty, disease, cruelty, and violence. How could they believe in anything else? Wild and strange as the Rastafarian creeds appeared, they offered hope, if little else. Could Christianity offer more than hope alone?

WITHIN THE WEEK Mr. Schember had called together leaders of ten Protestant denominations in Jamaica and formed a sub-committee of Church World Service. Together they mapped out a program—the first that had ever been planned fo "Back-to-the-Wall."

They decided to ask the ten-year-o University College of the West Indies t conduct a sociological survey in "Back to-the-Wall," using their students and als students of the five-denomination Unic Seminary of Jamaica. The survey wi plumb the depths of problems that tea and immobilize the people of the slum find out what measures may be taken t dissolve them.

The physical problems could be see at a glance, and the committee voted t tackle them as soon as machinery migh be set in motion. Some of the plans ma seem simple and obvious—but they wi be revolutionary in "Back-to-the-Wall."

A WEEKLY CLINIC will be establishe to teach mothers to care for their children

The YMCA has agreed to start a pro

DEACONESS GLORIA DAVIS
No arms but confidence

gram for boys—to head off the active recruiting movement of the Rastafarians.

The YWCA will begin a corresponding program for girls, with classes in domestic science and sewing.

A literacy program for adults will be instituted, so that men and women may be able to turn on the light that the Bible and other books can shed into their dark lives.

Children in "Back-to-the-Wall" rarely venture out to Sunday school in nearby churches because their clothes are shabby even by the standards of the poorest Jamaicans. So, a Sunday school will be started within the sector, where there will be no self-consciousness about the universal rags and patches.

Meanwhile, clothing from Church World Service shipments will be distributed privately, without publicity, to individuals and families. Need in "Back-to-the-Wall" is so pressing that announcement of a clothing distribution might incite a riot that would end in bloodshed.

ALL OF THIS is still in the blueprint stage—but an initial $3,000 has been budgeted through Church World Service for the "Back-to-the-Wall" project, and the Protestant churches of Jamaica are determined to shoulder a share of responsibility.

Christianity — channeled through concerned Christians in America and in the West Indies — is moving to prove that it can provide something brighter and more substantial for the despairing in the Jamaican slums than do the insurgent doctrines of the Rastafarians.

NOONDAY CROWDS GATHERING AT PITTSBURGH'S FIRST CHURCH TO LISTEN TO PASTOR HAROLD ALBERT'S INFORMAL SERMONS DISCOVER THAT

there is a theology of humor

BY BETTY LAWRENCE

LAST YEAR some 24,000 people attended the noonday services at First (United Lutheran) Church on Grant Street in Pittsburgh. Said one woman: "I just love to hear Dr. Albert. He makes me laugh."

This is a church where smiles are not uncommon, yet Dr. Harold R. Albert, First Church's pastor, is no pulpit comedian. He is a serious intellectual, but possessed of such an outgoing, cheerful, irrepressible nature that it is contagious. His joy of living and "Thanks-be-to-God" burst out of him like a high-spray fountain.

Dr. Albert is a P.K.—a "preacher's kid." His father was Dr. R. A. Albert who, since retiring from the ministry, has been living at West Carrolton, Ohio. His mother was a devout woman who believed that religion and humor could and should be closely related since both have their roots in humbleness. "Harold," she used to say, "you ought to work well with people when you grow up be-

DR. ALBERT WITH GROUP OF WEEKDAY GUESTS IN CHURCH BASEMENT
A cheerful heart is good medicine

cause of your cheerfulness. Remember what Solomon said." (He said: "A cheerful heart is a good medicine, but a downcast spirit dries up the bones." Proverbs 17:22 RSV.)

But the dignity of the new robe and the tremendous importance of the work weigh heavily on a new pastor, and for a short time after ordination the young Rev. Albert forgot what Solomon said about the health values of a cheerful heart. A very wise choir director in one of his first parishes at Lorain, Ohio, Cliff Burmeister, came to his rescue.

He "talked straight" to the young man. "Harold, when you preach you pound away too hard. Let up now and then. Give us a moment's relief and we'll listen better." The young pastor took this advice and achieved a closeness to his congregation such as he had not had before, and has not lost since.

LIKE MOST PEOPLE who have a gift of making others laugh he is quite serious when speaking of humor. "The great comedian, Joe E. Brown," he quotes, "once said that God gave man the gift of laughter to keep him from going mad."

It troubles Dr. Albert that for many people stepping inside the church means leaving joy and laughter outside. They slip out of the street-self and put on somber pew garments. The formal service is for them something chilled and far removed from everyday life.

"Nothing," he says, "is farther from the truth. The formal service is so called and devised by the church because the word formal means 'the use of form.' Form should not make divided selves of us, a street-self and a church-self, for the church intends the formal service to be only a medium for bringing us closer to the joy and love of God.

"We offer God every gift we have. Why be so sparing with the gift of laughter? Man is, by the way, the only creature to whom God has given this gift which 'doeth good like a medicine.' Yet

in the one place where we are truly involved with Him, we fear to lay this gift at His feet. I believe," he continues, "that if many of us were to take our responsibilities more seriously and ourselves less seriously we would do far better work for the Lord."

HUMOR, of course, can be absurd, he says. If the time is not right it can be offensive. If sharp wit is used at another's expense it can be cruel. Humor has to fit, and it must have a purpose. Humor, just for the laugh's sake, is worthless.

Jesus, we believe, had a sense of humor. Simeon Stylites, the *Christian Century* columnist, says: "We ought to remember when we read Jesus' words that we are unable to see the look in his eyes when he said them."

A question that is sometimes solemnly asked is this: What did Jesus mean when he said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven? Well, Jesus meant exactly what he said. He was merely making a humorous comparison.

Once a man asked another, "Does God have a sense of humor?" The answer, says Stylites, was: "Well, he made you and me. That must be evidence of something!"

The spirit of the Creator, says Dr. Albert, is joy and the New Testament is the most radiant hymn book ever written. A part of this joy in worship is certainly solemnity, but never melancholic gloom. "I don't scare easy," he says, "but I am deathly afraid of anything phony in the service. Joy is a natural thing, like laughter, but holy tones, unctious manner of speaking, unreal mannerisms, these bring to God something other than ourselves. And this is not what God is after. He wants the real us."

SUNDAY SERMON AT FIRST CHURCH
God wants the real us

MUSIC TELLS US the same thing. We've got to use the black as well as the white keys if we are to have good music. A sermon deals with life with all its colors and hues, the magnificent, the ridiculous, the sublime, the incongruous, the noble and ignoble, all these must be brought into obedience to God.

Sometimes the only way to break through the shell around a man's soul is to give him a flash insight into himself through humor. Said Ethel Barrymore, "We grow up when we have our first good laugh at ourselves." Probably the woman who said Dr. Albert made her laugh meant this same thing.

"Within five minutes of my church," says Dr. Albert, "there are some 200,000 people involved in the ordeal of slashing, grueling competition. Getting ahead, they call it, and much as we de-

plore this secular rat-race we are caught in it. The church's business is to speak to the people in it."

During the noonday service, Dr. Albert deals informally with the downtown worshipers. He wears no vestments. On one occasion, at the Thursday noon men's service, he told the tale of two men leaving a church. Said one to the other: "Look, stupid, the word is Hallelujah, not Hialeah."

The men laughed. Dr. Albert waited until silence was restored and then delivered his own punchline: "I'm so glad you're here, so that I can inform you first."

Another of his favorite stories deals with people out on a pleasure cruise. A storm came up and soon the rail was lined with distressed people. Suddenly a girl went overboard. Seconds later a man went in after her. A gasp went up —such bravery—to enter that churning sea!

Both were fished out of the water, and later a big party was thrown for the elderly hero. Speech, speech, called the hero-worshipers.

The old man stood up at his table and slowly surveyed the beaming crowd. He narrowed his eyes and said, "I want to know just one thing. Who pushed me?"

Again there is laughter. Then comes the Albert punchline: "I'm so glad you came today without being pushed."

Later, when the story is retold, as it is bound to be, the noonday crowd will recall the Albert punchline. Were they pushed? Many will ask themselves that question. They will invite others to come and ponder, too.

The Bible, says Dr. Albert, knows all about sorrow, tensions, suffering, and all the various torments visited upon humanity, but it is also full of words like "joy" and "rejoice." Luke 6:21 says, "Blessed are you that weep now, for you shall laugh," and a long, long time before that, in Job 8:21, it promises: "He will yet fill your mouth with laughter, and your lips with smiling."

One of the chief biblical words is "blessed," which really means "happy." So the Beatitudes describe not the "stuffed shirt" type of persons, but the genuinely happy souls, the ones who are securely related to God and to His joy. So, when all the theory and theology of humor has been set forth the fact still remains that the Albert kind of pleasantness, of radiant good cheer, is a very part of the structure of the individual. And all of him belongs to God.

So, in downtown Pittsburgh, when the banana-peel of life gives folks a spill, Dr. Albert might tell, if the occasion is right, a Simeon Stylites story: "Humor will keep your flag flying. At a celebration at a hospital some time ago everyone reveled in the special music in observance of Music Appreciation Week. One man in a cast from neck to foot joined with the only thing he could join with—his big toe. He wagged it joyfully. You keep your flag flying, too."

Men's defensiveness and need to justify their behavior appear in anxious, long-winded talkativeness. The weaker our case is the more we have to talk to relieve our own anxiety and to bolster the weaknesses of our position.—Wayne E. Oates in *The Revelation of Human Suffering* (Westminster)

SOUTHERN LUTHERANS IN A CHANGING WORLD

The South Has a New Face

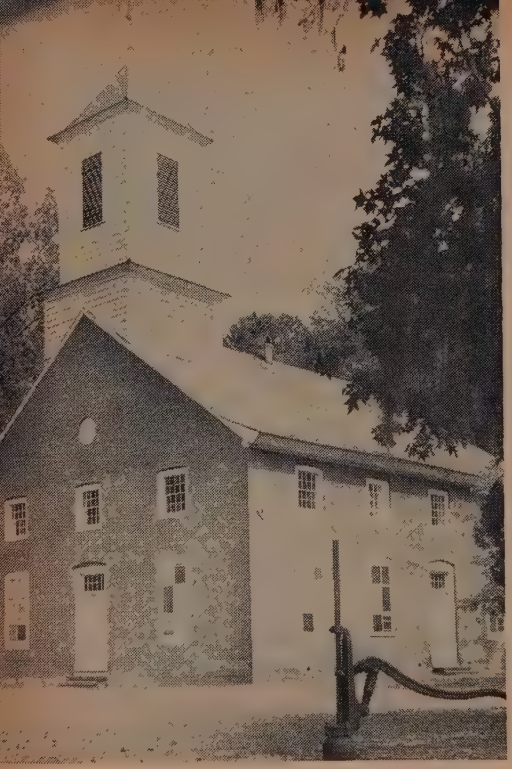
BY ROBERT E. HULDSCHINER

THERE WERE MEN of good will at a Lutheran "strategy meeting" in Atlanta, Georgia, early this fall who were dreaming out aloud that perhaps one day all Lutherans in the South will be able to speak with one voice and act with one concern.

Nobody can tell whether this dream will come true. But it should be recorded that all 125 participants at the three-day meeting, representing various Lutheran bodies including the Missouri Synod, agreed that one of the things most needed to make Lutheranism grow south of the Mason-Dixon Line is unity.

The meeting had been called by the National Lutheran Council's Division of American Missions in co-operation with the Lutheran Church—Missouri Synod. On the agenda were a great many items all of which, taken together, amounted to an analysis of the changing social and economic complexion of the South and Lutheranism's part in the future of the eleven-state area.

So far, Lutherans have been a small but sturdy minority in the South—350,000, half of them in Texas, and fractured into three major and one smaller Lutheran body. There are areas, one speaker told the conference, in which Lutheranism is an unknown word. What



LUTHERAN LANDMARK IN GEORGIA
Ebenezer Church was built 1767

is needed to broaden the basis of an evangelical, liturgical church in the heartland of the Southern Baptists?

ONE OF THE THINGS necessary is to eliminate inter-Lutheran competition. There have been incidents where mission developers of one Lutheran body snatched a church location away from another Lutheran body. Some of the home mission executives hoped the conference would provide a chance to talk about this situation, perhaps reach an understanding as to which fields would be developed by what Lutheran body, an NLC church or Missouri.

There was some talk about this, privately and in group sessions (one discussion group recommended "some kind of specific working arrangement regarding assignment of fields"). Missouri Synod executives were eager to co-operate, but conceded that they don't have much control over mission development projects of their districts and congregations. They did ask their district representatives and members of the mission board to co-operate on mission development plans.

THERE WERE so many other things to talk about that this part of the problem was completely overshadowed by a discussion of the overall change of the Southern way of life. The South is on the move, said Dr. Harold F. Kaufman of Mississippi State University. "Cotton is moving west, cattle moving east, factories moving south, Negroes moving north."

The South is experiencing its first industrial revolution while the rest of the country is going through its second. Some counties in Georgia are losing population every day, while Atlanta reached the one-million mark in its population this year, 20 years ahead of what city planners had anticipated. Eight hundred thousand more are expected to come within the next generation and establish new suburban belts around the city.

Between 1920 and 1954 Southern farms lost 14.5 million people. In the ten years between 1940 and 1950 the farm population declined 27 per cent while the city population gained by one third. The shift from farm work to industrial labor and the professions has been in line with these developments.

Northbound migration of Negroes has had profound effects on the racial complexion of the eleven-state area. In 1900, 90 per cent of all American Negroes lived south of the Mason-Dixon Line. The percentage is rapidly falling to 50 per cent.

PROGRESS IN EDUCATION and health has been impressive, although the amount spent per pupil and resident is still lower in the South than elsewhere in the nation. But, according to Dr. Kaufman, the effort made on behalf of education in terms of available means has been greater than elsewhere.

Mississippi increased appropriations for higher education for whites ten times in thirteen years, for Negroes 21 times in the same period. (One speaker reminded his listeners that the South spent over one billion dollars to educate Negroes who then went North to make use of their education elsewhere.)

IT IS MISLEADING to generalize about "the South" as if it were a homogeneous area. There are a great many differences between state and state. Texas claims Southern status of a special kind. Florida is becoming a haven for northern expatriates.

But conferees in Atlanta agreed that Protestants have been remarkably slow in adjusting to the new South while the Roman Catholics are forging ahead. One man at the conference said: "In South America the Protestants are prodding the Catholics into social action. In the American South it's the other way 'round."

There is, said Dr. Earl Brewer, professor of sociology and religion at Chandler School of Theology, a "peculiar Southern brand of Protestantism that relies on revivalism and individual soul saving while steering clear of social issues."

THE LUTHERANS (1½ per cent of Southern Protestants) have been largely concerned with serving the traditionally Lutheran ethnic groups who migrated to the South. Result has been a spiritual

LUTHERAN CHURCH OF THE REDEEMER IN ATLANTA
A touch of Gothic on Peachtree Street

isolation which has kept them not only apart from other Protestant bodies but also from each other as far as the various Lutheran bodies are concerned.

This means that many a Lutheran, moving from one community to another where his own church body is not represented, will maintain absentee membership in his former church rather than join the congregation of another Lutheran body. There must be, the conference agreed, "increased co-operation between Lutheran bodies" not only to "avoid unhealthy competition and duplication" but also in reaching Lutheran newcomers to the community regardless of their former affiliation.

BEYOND THIS INREACH "we may have other business in the South," said Dr. H. Conrad Hoyer, formerly of the NLC staff and now associate executive secretary of the National Council of Churches' division of home missions. "We have a rich liturgical heritage and a strong dedication to Christian education. These are strange to the Southern Protestant tradition where 'all join in on the chorus,' and a conversion experience is all that many churches require for membership, and not much more is required for ordination to the ministry. Can we contribute our heritage also in the South? Or must we adapt or drop it?

"The gospel is for all . . . As it relates to the South, the 'human relations' issue is particularly critical with respect to the Negro, the Latin-American, the American Indian, the poor-white mountaineer, and the agricultural migrant from any of these groups. The problems are not peculiar to the South, and anyone here who points an accusing finger at anyone else also points three fingers at himself . . ."

Nobody pointed an "accusing finger" but there was general agreement that, as one resolution put it, "the Lutheran witness must address itself publicly to injustice, prejudice or any violation of human freedom." And Dr. Abdel Ross Wentz, professor emeritus of Gettysburg Seminary, said bluntly that the future Lutheran strength in the South depends on a willingness to go out and evangelize all unchurched people, including the Negroes.

ADDED Dr. Frank K. Efird, pastor of a North Carolina parish and chaplain of the ULC convention in Atlantic City: "We say the grace of God is for all but we practically define the church in terms of race, not grace. We can't escape from this responsibility merely by pointing out the failures of our Northern friends. Lutherans in the South have done little or nothing to win the Negro to the gospel or to accept him as a member in the fellowship of the justified."

"I have often felt that if Lutherans in the South opened their churches to all men as Christ opened his arms wide on the cross, our church would endure a kind of crucifixion by society that would practically lead to its burial, in terms of the decline in numbers. But I believe it would have a kind of resurrection and power eventually that would amaze us. I realize this sounds radical. I wonder if it is opposed to the doctrine of grace and the leading of the Holy Spirit?"

The report on the Atlanta conference will be continued next week with an account of debates and an interview, dealing specifically with the South and the race question

WHO'S LOST?

"WHENEVER I'M DOING something that I know is wrong, I really try to do it right." This comment from a 16-year-old girl indicates the depth of the problems confronted by so many who are classified as juvenile delinquents. This particular girl had been involved in a rash of episodes which neither she nor her friends could understand. It was certain that she got a sense of challenge in tackling the tough problems of misbehaviour. She had difficulty finding an equal challenge in the "good" activities of life.

This is one of the dilemmas all of us confront. Goodness becomes dull. You remember Huckleberry Finn's aunt who was described as "dismal, regular and decent." There wasn't much excitement about that kind of life. It's just this which appears to be the role for the non-delinquent. Instead of just condemning the delinquents perhaps the rest of us might consider how inviting we interpret the role of the law-abiding citizen.

SOME TIME AGO a New York youth worker told how he approached the 16-year-old leader of a juvenile gang with the invitation of accepting the church's help and facilities in directing the youth activities in his area. The 16-year-old had to make the decision, and it was an important one. Should he give up the role he was playing to let the church organization take over? But once the church did take over, would he still find the same creative push he found now? Would he continue to be a leader, or fade into the landscape as somebody who is dismal, regular and decent?

Some of the greatest demands of any community are involved in the challenges of daily life. The untapped resources within a community are awaiting the committed leadership of those who capture the imagination and action of young people. If there are rebels who are sick of the petty hypocrisies of their elders, then someone has to give direction before their energies are misdirected.

WRITING IN THE *New York Times* a young person exploded with, "I think I speak for youth when I saw we are sick to death of platitudes and cliches, of flag waving and heroic attitudes, of Red scares and patriotism that is talked rather than felt, of political parties and political corruption, of soothing talk and accusations, and of all the other paraphernalia which are our unsavory heritage. No, Mr. Editor, it is not ours that is the lost generation —it is yours. We only ask that you don't take us down with you."

Our biggest problem is to keep from trying to run off and escape all of this. We have a tendency to say "Why don't they do something about it?" We are they. Every man has a chance to interpret a way of life—what he says and does—in a dull or exciting way.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Television Eyes

WHAT UNRELATED topics pop up when you make a church visit to a family! Dan and I are taking part in our church's every member visit. We always think we can whiz through four or five visits in one evening. Impossible. People want to talk. We plan to stay a half hour, but the conversation becomes so interesting that the visit stretches on.

One of our families was the Kindschi family. They have three children under ten. A blast from the television greeted us. The children sat, a captive audience, before the TV set.

"Turn it down!" their mother shouted, then turned to Dan and me. "The children watch TV before bed. I'm offering you coffee anyway, so let's sit around the kitchen table."

KITCHEN TALKS are always fun. There's an informality, ease, coziness about kitchens that opens the heart and oils the tongue. We talked about church affairs and the budget and Sunday school and couples club for an hour. Sipping coffee. Making a dent in a batch of cookies.

"You have three children," Mrs. Kindschi said to Dan and me. "What do you do about TV viewing?"

"We're having a hard time with our youngsters," Mr. Kindschi said. "We started on the wrong foot. It is so easy to let TV be the babysitter, but it's not good for them."

"So much of TV is not good," Dan said. "We were quite strict with our two oldest children, Pete and Karen. We limited their TV—based on the amount of school work, their grades, and activities."

I nodded in agreement. "Yes . . . and the TV schedule of the two oldest children was adopted by our youngest, Sue. Her brother and sister pushed her into their pattern of TV viewing by laughing at the programs she liked most. Cruel, perhaps, but effective. She had no discrimination. They had learned to discriminate . . . a little."

DAN SAID, "Perhaps Mr. and Mrs. Kindschi would be interested in the experiment we tried? Remember, Connie? The TV murders?"

I laughed, "Oh, yes. You know how many murders, gun fights, fist fights, beatings, there are on TV?"

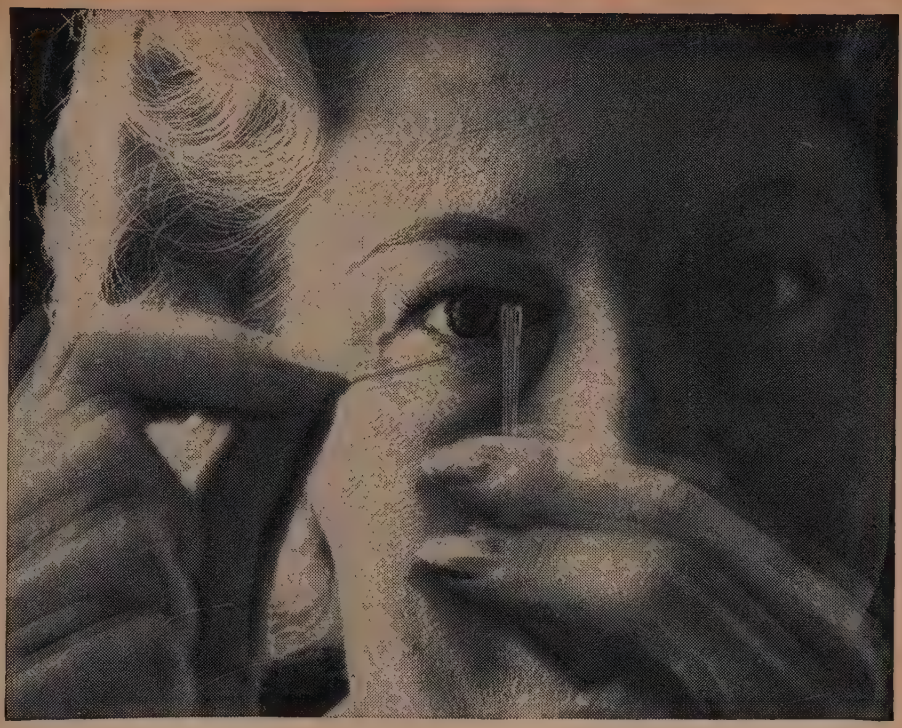
Mrs. Kindschi nodded. "Horrible . . . but our children love that."

"What was your experiment?" Mr. Kindschi asked, as he poured more coffee.

Dan took up the story. "Connie and I decided the children were taking TV too seriously. One evening, when Pete, our son, said he was going to watch certain shows, Connie said . . ." He looked at me.

"I said—you can watch TV until the first murder. Pete laughed. But the laugh was on him. He tuned in a Western at 6:30 and by 6:35 there had been two murders. He was sporting about it and turned the set off.

"Then Sue wanted to watch one of her favorites. We made the same bargain. Her program went on for fifteen minutes before there was a murder. Later that evening, Dan and I watched three half-hour shows and counted the killings . . .



"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better, and I really enjoy drinking Postum. My only regret is that I didn't change to Postum sooner!"

Postum is 100% coffee-free

Another fine product of General Foods.

just as an experiment. Twenty-six, plus many cruelties, in the three shows."

"We talked about it with the children," Dan said. "They agreed that life became unbelievable if there were that many 'bad guys' in the world and so few 'good guys.' Plenty of 'good guys' around. Now even our youngest, Susan, laughs at some of the TV shows."

"THERE'S PLENTY that's good on TV," Mr. Kindschi said. "My wife and I enjoy many things—science programs, true adventures, political and news analysis, good plays . . ."

"So do we," I said. "Do you ever watch the religious programs? We like some of the discussions and plays presented by Catholic, Protestant, and Jewish groups. The children learn from them."

"Do you think our children, the oldest isn't ten yet, could be led into *good* programs?" Mr. Kindschi asked.

"The secret is that you must watch *with* them," Dan said. "Left to themselves, they'll choose the worst blood and thunder. That's O.K. if you are present to point out that such actions are not typical of daily life. Or if you are there to show that some situations they take seriously are really laughable.

"Connie and I decided, soon after we bought our TV set, that one of us would sit with the children—they were all youngsters then—and tune in a science program or a true adventure show or a world news event or a big sports event—just to convince them that such programs could be as fascinating as wild gunplay."

"I think we did our children a service," I said. "Karen and Pete make use of TV programs for their school work. Sue used to quarrel about missing *her* programs, but I notice she settles into a front-row seat and enjoys whatever the rest of us enjoy."

"DO YOU CHOOSE TV shows for them now that they are older?" Mrs. Kindschi asked, anxious for help.

"No. They look at what they please. But we observe that they switch programs if they aren't pleased. They read the TV program listings to see what choice there is. They often turn the set off in disgust. I think we made our point. Television isn't all-important in the Melton household. Too many other interests. Real-life interests."

"Perhaps we've never shown our children the variety there is on TV," Mrs. Kindschi sighed.

"Good luck to you in your TV world," I said. "You'd be wise to teach your children discrimination now. Otherwise, you'll be slaves to *their* choices on TV all through their teen years. Three children can often outvote or outshout two parents."

MR. AND MRS. KINDSCHI went to the door with us. "We enjoyed your visit, though we seemed to spend more time on television than on church affairs," Mrs. Kindschi said.

"Church . . . television . . . it's all a part of family life," I said. As I passed the living-room archway, I smiled. Two little Kindschis were dozing off—ignoring the "good guy" shooting it out with six "bad guys." The oldest girl was busy at a table with crayons and drawing paper.

"See . . ." I whispered to their mother, "they've started to discriminate already."

GENERALLY SPEAKING man is not turning his life over to God today; rather he is scheming to get God to turn his power over to man.—ROBERT W. YOUNGS in *What It Means to Be a Christian* (Farrar, Staus & Cudahy)

NEW CHURCHES IN EUROPE

SOMEONE once made the exciting observation that the architect is the most fortunate of all artists. He alone, of all those allowed the luxury of creativity, has the happy privilege of walking into his own creation.

The musician *hears* his composition, but with the final notes it is gone until the next performance. The painter or sculptor only *sees* his canvas or stone. But the architect, stepping across the threshold of his building, can be surrounded by his creation. Out of his mind has come the structure with its detail of mass and function and ornaments. Yet all this can enclose him who gave it birth.

Such privilege carries with it awe-ful responsibility, particularly for the architect who designs churches. For within such structure ought to come forth those stimuli which should lift man's sights to God. The cry of the heart, "This is none other but the house of God," can come if the architect has done his job well.

THEY TELL US that these are great days of church building. All you have to do to prove this is look about you. New shapes, marked by the cross, rise to challenge great city skyscrapers and invade quaint little villages. This development appears even more exciting in Europe where the contrast of the new against the old (and where a church of the 18th century is never "old") arouses the curiosity if not the wonder of the beholder. Also there is a parallel development to "restore" ancient churches.

Take Osnabrück in West Germany, for example. There are four major churches in this city. The oldest, built along Romanesque lines, is the cathedral of the Roman Catholic bishop. It dates from the 11th century. Less than a hundred yards away, and next to the town hall, is St. Mary's Church. This is a Lutheran or Evangelical Church. Although a congregational or parish church, it is identified with the local offices of the church's administration. It was originally the burghers' or town officials' church and is only a century younger than the cathedral.

A ten-minute walk will bring you to St. Catherine's Church with its prominent spire (also Lutheran), while another five minutes along winding streets leads you to St. John's (Roman Catholic) Church. These four major churches were built long before the Reformation.

ST. MARY'S has an excellent altar piece or triptych, which fortunately was not destroyed by a war-time fire. Happily, that same fire so ravaged the rest of the interior that the 19th century balconies, walnut pews and the tiny fence-like altar rail completely enclosing the altar were replaced. The result is truer to the medieval interior, and with whitened walls, chairs instead of pews and the removal of other later additions the church now is most pleasant. During services, these renovations have produced a seven-second echo, which, although requiring an intricate PA system for preaching, have given to the music a massiveness which fills the building.

If one wants to see another kind of reconstruction, this time along more modern lines, he should see the Sacred Heart Church (Jesuit) in Osnabrück. This

church is not more than two or three hundred years old, but the interior, which was recently redone, is almost so severe in its style as to suggest a modern Protestant church. Statues are not to be seen, nor are votive glasses, the only color being produced by a stained-glass window centering in the crucifixion which surrounds the apse. Only the tabernacle on the altar tells the visitor that this is a Roman church.

Even more exciting is the Heilsbron Church in Berlin. Its origin is even more recent. A 19th century building of ordinary brick construction and design, it was left a gutted shell at the close of the war. A young architect was given the job of rebuilding the church and the effect beggars description. The wide gothic pointed windows were narrowed and the architect himself drew the designs for the stained glass—of an almost primitive quality with stick-like figures suggestive of a fourth-grade art class. A huge brass cross with a dark (almost life-size) figure of the crucified hangs slightly tilted, head forward, over the altar. A grilled door, composed of the words of a prayer in wrought iron, leads to a baptistry. Just off the narthex a small chapel in the same primitive style offers a place for weddings and small services.

ANOTHER KIND of church reconstruction is to be found in London. St. Clement's, St. Bride's and All Hallows, Barking-at-the-Tower, have recently been completed after extensive damage caused by the war. The workmanship is handsome, almost too much so, but the overall effect is more of a show-piece. St. Clement's, for example, is the official chapel of the Royal Air Force, and the entire decor shouts a monument to the military, more than a house of prayer.

As for new construction, it is limitless. A lovely, simple chapel at the deaconess house in Ingwiller, France, makes use of the new technique of colored glass set in concrete to fashion a huge window above the simple, table-like stone altar. Here the figure of Christ seated in judgment, surrounded in the aureole by the symbols of the four evangelists offers a twofold beauty. During the day the color of the glass offers one picture; at night, with the glass darkened, the soft tone of the concrete, reverses the image.

In Berlin, near the modern apartment buildings, two churches attract visitors. Both are modern, both have tall, open bell-towers, the bells of which, by mutual agreement, have been harmonized with each other. St. Ansgar's is the Roman Catholic church and its interior is starkly simple. Only a huge, colorful mural of the stations of the cross along the south wall relieves the plainness. Nearby is the Kaiser Friederic Memorial Lutheran Church (affectionately known as "St. Aluminium's" by Berliners). It too is simple, yet more colorful, and going from one to the other the visitor is struck by the similarity of furnishings within the two churches. By way of contrast the French Roman Catholic church in London's Soho is a lovely little oval-shaped interior wedged into a narrow street in the most hurly-burly part of London.

ALL OF THE BUILDINGS have something to say, yet what is it? Certainly one thing is evident, it is becoming increasingly difficult for the untutored visitor to distinguish between Lutheran and Roman Catholic churches at least so far as structure and furnishings are concerned. Yet one thing is painfully evident, at least to some of us. As often as I entered a Protestant church in Europe, no matter what its design or decor, I seldom saw people praying! People walked about and looked.

They spoke in hushed tones, but it was more like a museum or an art gallery than a church. On the other hand, the Roman churches were used at all hours by those who were praying or perhaps just meditating. True, here too, there were the sightseers who just walked about and looked, but always there were people praying.

I'm not for a moment suggesting that Protestants do or ought to feel that they can pray only in church. What I am saying is that it is not enough to expect that if architects will but provide attractive and inspiring buildings then people will automatically pray. We expect great things of our architects and for the most part they're producing. At the same time we all have a lot to learn in how to use our churches. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Sweet sixteen?

QUESTION: I am at my wits' end to know how to deal with our sixteen-year-old daughter. She came to us late, for we are now getting into the sixties. We are active, however, and are young in spirit. We started her to church early. She has been confirmed. We have been reasonably generous with her, have taught her to work and play, have given her trips, parties, nice clothes. We have helped her to have friends, and to strike a medium, as far as we can, in her liberties.

Maybe we have tried too hard and have talked too much. Maud is high strung, noisy, and yells at me to stop "yakking" when I try to correct her. She is actually vulgar, impolite, and rough with smaller children, and her table manners are often so appalling that I don't know what to say or do. There are times, of course, when she is nice, but I am getting to be nervous and ready to expect anything.

I had dreamed of companionship and happy confidences with a sixteen-year-old girl, but the experience is becoming more difficult all the time. I have prayed about it, and have asked her to pray. Shall I just keep quiet, and never scold no matter what she does?

Maud is not too good a student. She barely gets by even though I have tried to help her with her school work all the way. She has never really wanted to study or do well. She seems to be in good health, but bites her finger-nails a great deal. She refuses to have a physical check-up. She has had a few dates with boys and has several girl friends.

Do all these things constitute a phase to be ignored, or shall I continue to tell her how badly she misbehaves at times? She resents it extremely. Both of us love her very much and are concerned about her future.

REPLY: Here we have a picture of one side of a complicated situation. What would Maud have to say? Rarely is any problem so completely one-sided. Furthermore, sixty-year-old parents generally find it more difficult to deal with a teen-ager than would forty-year-old fathers and mothers.

What seems to shine through this statement is that this young lady has received too many favors, and has had her own way too much. Along with

this there may have been much talking and threats which have had no follow-through. A tendency of older parents with a young child is to be too easy until trouble develops and then to cry for help. Earlier strict discipline facilitates later good behavior and more mature attitudes.

Let me offer a suggestion, with no money-back guarantee. Father and mother should go over this total situation and try to reach some tentative conclusions. Then there may be a three-cornered discussion in a pleasant atmosphere. Confess that you have failed the girl in discipline, and would like to make a new start. Recognize that she is sixteen, not six. Call attention to the dangers which threaten a sixteen-year-old who takes too bold and independent a course.

Express your concern for Maud's future. Raise the question whether any man would ever put up with her present attitudes and practices, how she will regard this part of her life when she is thirty, and whether she could contemplate calmly a daughter of her own who would follow her present course. Try to keep the whole discussion free from emotion. Let most pleasant relations follow. Close the session with prayer.

This procedure may bring some results. So rational an attitude should yield a change, but there is no certainty that it will. If Maud continues the same old line, have another conference, and notify her that until she makes a decided change there will be no more trips or parties, less money, and less clothes. This plan will yield results only if you stick to it. She undoubtedly will rebel, fume, and cry. Let her do so. As soon as she shows a real change for the better begin to restore some benefits, but not before. A few years ago a very similar case yielded only to the latter treatment. I hope you will succeed in getting an earlier response.

Family planning

QUESTION: Through books, newspapers, and magazines we have learned the views of our Roman Catholic friends on limiting the number of children in a family. But my husband and I can't seem to decide just what Lutherans believe on this subject.

We have three children, and are convinced that our family is large enough. We feel it is wrong to bring children into the world that you can't support properly. Just how much of a sin is it to prevent any more additions to a family? So many of our friends feel it is a matter of personal conscience, but we feel it must be either right or wrong, as everything else is. We want to do the right thing—but what is it?

REPLY: Planned parenthood, or birth control, is generally approved in the Lutheran Church, and in most other Protestant groups. The Roman Catholic Church approves only the rhythm method, which is very unreliable. So, between Catholicism and Protestantism it is a question of method.

Protestant ministers in most areas are leaders in the planned parenthood movement. In almost all parts of the country, physicians only are permitted to advise on this matter. See your physician, who will counsel you or refer you to someone who is qualified. Parents themselves must make the decision as to how many children they desire or feel that they will be able to rear properly.

BOOKS

WHO ARE MINISTERS?

The Rebirth of Ministry. By James D. Smart. Westminster. 192 pages. $3.50.

In his "Protestant-Catholic-Jew," Will Herberg contends that modern church and synagogue alike are permeated by an admixture of essentially American values, that real continuity with their respective prototypes is slight. *The Rebirth of Ministry* begins there.

The church tends "to become an institution for religious, moral and social purposes that looks to Jesus Christ as its founder but has ceased to understand itself in New Testament terms as a body to be actually indwelt by him so fashioned into an instrument for the continuation of his full redemptive work in the present day." This leads many an average Christian to think of God and the church as existing for his sake, and not the other way around. Into such an institution all modern ministry is drawn, making men *its* ministers rather than Jesus Christ's.

The nature of Christian ministry in any day is determined by the ministry of Jesus Christ, a unique ministry. He was neither priest nor rabbi. His ministry, the outgrowth of his nature and his gospel, can be exhibited in five characteristics.

It is (1) an itinerant ministry, an unending reach for lost sheep; (2) it is a proclamation of the kingdom, both a present and a promised fact; (3) it is permeated by a forgiveness of men's sins; (4) it is a ministry that took and must ever take the form of a servant; (5) it leads inevitably to a cross.

In fulfilling this ministry Jesus played three roles. He was a preacher and, along with his New Testament followers, knew no uncertainty about the never-ending urgency to proclaim God's word. He was a teacher, never content to let those who followed follow in ignorance. And he was a pastor, seeking out the needy. Scant time compelled early morning hours for prayer; it did not limit his attention to one needy life.

Ministers any time and anywhere are called to this same ministry. Dr. Smart's fine book amplifies and applies the original pattern to our time. A final chapter of "The Rebirth of the Church," with its singing hope, is alone worth the volume's cost.

Every minister who would fortify and activate his rebellion against the hectic pressures that beset him behind and before, and every lay Christian who would have a minister and not a jack-of-all-trades at his congregation's helm will thank Dr. Smart for this lucid, candid challenge.

Trenton, N. J. PAUL T. WARFIELD

MEET A GREAT WOMAN

Jane Addams: A Centennial Reader. Macmillan. 330 pages. $6.

1960 is the centennial of the birth of Jane Addams. This volume of selections from her writings is an excellent way to bring a noble character to the attention of the reading public, many of whom know her as an almost legendary character in the fight for social betterment, but have not realized the warmth and intelligence of her character.

Excerpts from her writings are grouped together according to subject matter, the divisions dealing with areas in which Miss Addams made a distinct contribution to American life. These writings give us glimpses of her life at Hull House, her influence on labor and civil liberties, her perceptions about the place of the arts in life, her thinking about the position of women, and her valiant service to the cause of international peace. Her ideas are surprisingly fresh and undated.

She possessed clarity of thought coupled with a sense of humor and a gift for story telling. The story of "The Devil Baby" supposed to be at Hull House is first of all a fascinating story, but also an introduction into the motives and longings of the people who believed the wild rumor. Through all her work runs the vein of honest respect

for the people with whom she worked, as well as a capacity for identifying herself with their problems and aspirations.

Her sense of humor comes to the surface in many places, but a 1913 essay, "If Men Were Seeking the Franchise," stands out for its effective use of irony. Speaking of a play produced at Hull House she writes, "I remember an old blind man, who took the part of a shepherd, said, at the end of the last performance, 'Kind Heart,' a name by which he always addressed me, 'it seems to me that I have been waiting all my life to hear some of these things said.' "

Not an adequate summing up of her life, but a key to the character which produced such great achievements.

Monaca, Pa. CATHERINE HERZEL

RUGGED MISSIONARY

Alaskan Apostle. The Life Story of Sheldon Jackson. By J. Arthur Lazell. Harper. 218 pages. $4.50.

In Sitka, Alaska, we have the campus of Sheldon Jackson Junior College. In this book we learn to know the man for whom this college was named.

Following a review of his work as Rocky Mountain missionary—particularly in Colorado and Utah—and his experiences in what was then pioneer country, Sheldon Jackson went on to Alaska, new, undeveloped, largely unknown.

With deft strokes, impelling reader interest from the first page, Mr. Lazell presents Sheldon Jackson as a man of rugged physical constitution, tremendous faith, indomitable courage. He does not conceal certain traits of "stubbornness," but shows the necessity of this quality in pioneer Alaska.

Sheldon Jackson's concern was for the welfare of people—especially the Eskimos and Indians of Alaska. Lazell says: "He believed in the Christian's responsibility as a citizen to help others escape the shackles of fear and the bondage of want. . . . Evangelization was important to him, but he was aware of the prior need for giving the natives evidence of what Christianity means in practice."

Constant efforts to secure action from a United States Congress largely indifferent to Alaska's needs brought Mr. Jackson political enemies. His ventures in bringing reindeer from Siberia to help rebuild an economy for the Eskimos, destroyed by white men's depletion of the whale and the walrus, the Eskimos' source of food, clothing, shelter and tools, brought upon Mr. Jackson ridicule as a visionary. A later transplantation of reindeer from Lapland to meet the needs of gold-seekers starving in the Klondike was likewise ridiculed.

While Mr. Lazell speaks as a Presbyterian, and reports the development of the Presbyterian Church in Alaska, which is stoutly planted because of the work of Sheldon Jackson in founding schools and organizing congregations, he has a larger view of the Alaskan apostle's work. Sheldon Jackson obviously performed a valuable service for the area as a whole.

Juneau, Alaska L. H. STEINHOFF

CHRISTIAN ART ANTHOLOGY

The Church and the Fine Arts. By Cynthia Pearl Maus. Harper. 902 pages. $6.95.

A sampling of the arts which the church has nourished and which have faithfully served the church during its 20 centuries is provided here. The book is arranged according to history, with six major sections: Early Church, Eastern Orthodoxy, Roman Catholic, Reformation, Protestant Church in North America, World-wide Christianity today. Painting, architecture, poetry, a few hymns, and some literature of each period are included.

Miss Maus is indicated as compiler of this anthology, and it follows the pattern of her previous volumes (*Christ and the Fine Arts*, etc.) but four writers have shared considerably with Miss Maus in preparing this book. The dimensions are much bigger and the sentiment less appealing than in an earlier Maus anthology, *The World's Great Madonnas*. But it is a striking treasure-trove for one who seeks a fresh impression of the enormous creativity which Christianity has called forth throughout a lenghty time span.

Stewardship Counsellors Stimulate Giving in Synod

By VIGGO SWENSEN

HARRISBURG—In order to stimulate apportionment and LWA giving 100 laymen visited over 300 congregations of Central Pennsylvania Synod during October. These "Stewardship Counsellors" come from congregations meeting their apportionment, and go to those that have made no significant advance in the past two years.

Each visitor took along a 12-inch LP record containing a "Message to the Churches" by Synod President Dwight Putman and Secretary Ralph Robinson. Arrangements were made by synodical and conference stewardship committees.

NINE DENOMINATIONS represented by 150 ministers and laymen unanimously agreed to conduct a house-to-house religious census and visitation evangelism program in Harrisburg. The meeting sponsored by the Department of Evangelism and Interchurch Activities of the United Churches was held in Derry Street E.U.B. Church, Sept. 26.

Representatives must obtain consent of their congregations to implement the Greater Harrisburg area program which begins October 1961, ends Pentecost 1962.

Welfare Problems Discussed

"CHRISTIANS need some vision of the depth, complexity and prevalence of human need and must remember that always a whole constellation of people circle around the problems of one," declared Rev. Luthard O. Gjerde, executive director of Lutheran Welfare Society of Minnesota.

Dr. Gjerde was the keynote speaker at the joint meeting of Associated Lutheran Charities and the National Lutheran Social Welfare Conference held in the Penn-Harris Hotel and Zion Church Oct. 6 and 7. Mrs. Ruth Grigg Horting, state secretary of Public Welfare and a director in the NLC Division of Welfare, was guest of honor. Mrs. Horting is Sunday school superintendent at Trinity Church, Lancaster.

Mrs. Horting, Dr. Anderson at welfare meeting

Dr. C. Wilson Anderson, commissioner in the Office of Children and Youth, State Department of Public Welfare, was principal dinner speaker. Sister Betty Amstutz, synodical inner missions secretary, made the arrangements.

York Conference to Build Strong Men's Organization

YORK—Development of a strong ULCM group to match the work of the ULCW was carried forward with the naming of the Rev. Franklin D. Fry, Christ Church, as adviser. This action took place during York Conference meeting in St. Peter's Church, North York, Oct. 3. Conference officers elected were: the Rev. Howard McCarney, St. Matthew's, Hanover, president; the Rev. Franklin D. Fry, vice president; the Rev. James

PA.: YORK . . .

Nace, Salem charge, secretary; R. L. Geesey, Trinity, York, treasurer; and R. T. Menges, St. Paul's, Spring Grove, executive committee.

MRS. URGIE GROFT, the resident matron of the Lutheran Home for the Aged since its opening more than a year ago, was honored at a reception Sept. 27 on the occasion of her retirement. Her successor is Mrs. Mildred Beattie, Chambersburg.

EXCAVATION has begun for an education building for Trinity Church, Seven Valleys.

175th Anniversary Marked By Flohr's, McKnightstown

GETTYSBURG — Flohr's Lutheran Church, McKnightstown, is observing its 175th anniversary, Oct. 30 through Nov. 6. Speakers on Oct. 30 were to be Dr. M. R. Hamsher, of Gettysburg, and the Rev. Robert C. Schiebel, of Orefield, Pa.

On Nov. 2 the Rev. E. Mahlon Clarke, of Lancaster, will speak. Holy Communion will be celebrated on Nov. 3, with Pastor Henry Early in charge. Friday, Nov. 4, is family fellowship night at the church.

Dr. George H. Berkheimer, secretary of the ULCA Board of Pensions, will preach Sunday morning, Nov. 6. The evening speaker will be Dr. Beryl B. Maurer, director of research and development, Central Pennsylvania Synod.

Flohr's Church existed as a mission station for more than 30 years before its organization in 1785, and took its name from Felty Flohr who donated the site of the original church and cemetery. It was a union church until 1875 when the Lutherans purchased the Reformed congregation's interest in the property.

A part of the Arendtsville Charge for more than a century, Flohr's became a separate congregation in 1954 and called Pastor E. Mahlon Clarke, who served until 1958 when Pastor Early came. The present building was erected 1875-76, and was remodeled in 1948.

New Congregation Formed By 3 in Liverpool Parish

By ROBERT E. PICKING

WILLIAMSPORT—On Nov. 1, 455 accumulated years of separate congregational ministry are coming to a close as the St. Michael, Trinity, and Messiah congregations of the six-church Liverpool Lutheran pastoral charge unite in forming a new congregation to be known as "The Lutheran Church of the Good Shepherd."

The new church will hold its first worship service on Sunday, Nov. 6, at 7:30 P.M., with Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, preaching in the Trinity Church building at Liverpool.

St. Michael's congregation observed its 190th anniversary on Oct. 30, Trinity will observe its 150th anniversary on Nov. 2, and Messiah congregation is in the middle of its 115th anniversary year.

The new merged congregation is the result of several years of effort on the part of the Rev. Theodore Lindquist, pastor of the Liverpool charge, and members of the synod Board of Home Missions and Rural Church Work, under the direction of Dr. Martin Tozer.

Booneville Church 100 Years Old

THE 100TH ANNIVERSARY of St. John's Church, Booneville, was celebrated on Sept. 25 with a special service of thanksgiving and praise. Dr. Arthur Yeagy, assistant to the synod president, and formerly a pastor of the congregation, preached.

During the first four nights of its second century, the congregation held special services. The speaker was the Rev. Francis R. Bell, pastor of St. Luke's Church, Williamsport. Pastor of the congregation is the Rev. Ray E. Jones.

CONGREGATIONS of the Bloomsburg-Berwick area are holding a Lutheran leadership training school on Monday evenings, Oct. 24-Nov. 28, at St. John's Church in Espy. Four courses are offered, three of them taught by laywomen. This is the first venture

for this area in the field of leadership training.

ST. MARK'S CHURCH, Williamsport, is the contact church for Lutheran student work at Lycoming College. A Sunday morning question group for students is studying "The Christian Faith and Contemporary Social Problems." Pastor William Hershey and Otto Saunders, of the college faculty, lead the discussion.

REDECORATION, recarpeting and heating improvements have been started by First Church, Mifflinburg. The $12,000 project will be completed by Dec. 1, reports Pastor John G. Bernheisel.

ZION CHURCH, Kratzerville, dedicated a new parsonage on Sept. 11. The speaker was Dr. Arthur Yeagy, assistant to the synod president. The congregation recently called as pastor the Rev. Donald Van Blargan.

CONGREGATIONS of the Milton-Lewisburg-Watsontown area were to hold a joint Reformation service at First Church, Watsontown, on Oct. 30 with Dr. Gustave Weber, president of Susquehanna University, as speaker.

McDaniel Makes Address To Albright Protestants

By ROBERT SCHOENERT

READING—The associate director of evangelism for the United Lutheran Church in America, spoke on "The Thunder of His Power" at a Protestant rally at Albright College.

The Rev. Michael C. D. McDaniel told the gathering of approximately 600 persons that man lives in darkness as to the ultimate purpose of God but he has in Christ sufficient light for living today.

He was introduced by the Rev. Dr. Mervin A. Heller, executive secretary of the Greater Reading Council of Churches. The rally was conducted for Protestant churches and the Greek Orthodox Church.

UNITED LUTHERAN CHURCH WOMEN of the Reading District held their second annual convention Wednesday, Oct. 26, in St. Mark's Church, Birdsboro.

Dr. Francis A. Shearer, executive secretary of the Board of Inner Missions of the

Historic Hill Church, Cleona, Starts Building First Parsonage

Dr. Putman wields spade for parsonage

FOR THE FIRST TIME in its 227-year history Hill Church, Cleona, will have a parsonage. Taking part in the groundbreaking Aug. 28 Synod President Putman invoked God's blessing on the project which he termed the beginning of a new era in the life of the Lebanon County congregation.

Until 1959 Hill Church had been part of a charge with First Lutheran Church, Annville. The Rev. John R. Strevig, supply pastor, conducted the service. Also participating were Mrs. Frank Heilman and Mrs. Daniel Sprecher, the two oldest members of Hill Church; Mr. and Mrs. U. P. Brubaker, John Bowman, Irvin Kreider, Mr. and Mrs. Miles Kreider and Mrs. Nora Reist. Building committee members are Paul H. Kreider, chairman; William Blatt and Russell Heilman. Mr. and Mrs. J. C. Long donated the site.

In West Lawn ceremony: H. M. Dauber, Pastor Albright, Pastor Weber, Dr. Gunnar Knudsen

PA.: READING . . .

Ministerium of Pennsylvania, was moderator of a panel that included the Rev. James B. Diffenderfer, director of the board; Sister Sue Roth; the Rev. Ira S. Fritz, senior chaplain; the Rev. Horace S. Mann, superintendent of the Reading Inner Mission Society.

Also, Miss Missoura Lausch, superintendent of the Lutheran Children's Bureau; Sister Millicent Drake, caseworker for the Reading office; the Rev. Frederick H. Goos, of the board; the Rev. Webster K. Reinert, superintendent of the Lutheran Home at Topton, and the Rev. Theodore Benze.

The women heard a talk on India by Dr. Clarence H. Swavely, who has served at Andhra Christian College in India for most of his 37 years as a missionary.

TRUSTEES of the Topton Lutheran Home approved the full-time employment of a social worker to serve older people. The home has found it necessary to maintain contact with persons on the waiting list for admission.

ST. TIMOTHY'S CHURCH, Mohrsville, celebrated its 95th anniversary with a groundbreaking ceremony for a $30,000 building improvement program.

Cornerstone at West Lawn

THE CORNERSTONE for a new building of Advent Church, West Lawn, was laid at a special service led by the Rev. Malcolm W. Albright, the pastor. The congregation is building a new church sanctuary, Sunday school addition and office facilities at an estimated cost of $345,000.

A $100,000 BUILDING fund drive has been launched by St. Mark's Church, Reading, for a three-story parish education building. The second-phase construction and remodeling program includes changes to the existing church. The cost will be approximately $233,000 of which the congregation has already raised $93,000.

THE CONGREGATION of Good Shepherd Church, Tuckerton, voted to withdraw from the Blandon-Tuckerton Parish and become independent. The other church in the parish is Maidencreek Church, Blandon. The parish has been without a pastor since the resignation of the Rev. Valdis Mezezers.

Dr. Van Deusen Speaker At Social Action Rally

PHILADELPHIA—"Religion and politics do mix," Dr. Robert Van Deusen told a Lutheran social action rally on Oct. 9. They mix, he said, because God can and does influence events through his people who face their Christian responsibility seriously.

Dr. Van Deusen, Washington secretary of the Division of Public Relations, National Lutheran Council, outlined fundamental principles to guide 15 discussion groups who met separately to consider election campaign issues. He said that aims of the presidential candidates are similar, both are young and lack administrative experience, both are pragmatists rather than political philosophers and have not arrived at their decisions on the basis of the deepest kind of thinking.

Should one vote for the man or the party? Dr. Van Deusen suggested a formula:

"X = 3M + 2P," in which X is one's vote, M is the man and P the party.

The religious issue is not the only factor, and a citizen must consider many others, he continued. A Christian does what any good citizen should do, but does so in responsibility to God.

"Every Christian ought to devour the papers to be informed, but he also needs to pray for clarity of thought, purity of feeling, strength of will. He needs to pray for guidance and he should pray for both candidates and for other nations and leaders by name."

Reports from the discussion groups revealed a spectrum of opinion shaded to the right. "We are pleased," said Pastor James Gunther, moderator, "that church people could meet to discuss political issues freely without partisanship or judgment-clouding emotion."

Summing up, Dr. Van Deusen said the discussion groups seemed aware of the real issues, articulate in expressing ideas, and anxious in their concern about these issues.

Dr. Van Deusen (front, third from right) with participants in rally at St. Mark's Church

Church's Inner Mission Work Shown at North Penn Rally

By WILLIAM C. ROEGER

NORRISTOWN — Approximately 800 persons attended the second annual Mass Rally of the Lutherans of the North Penn District in Trinity Church, Lansdale. The theme was "The Inner Mission of the Church." Representatives of the Pennsylvania Ministerium Board of Inner Missions and executives of most of the institutions of the synod were present.

A choir of nearly 200 voices from member churches sang, as did the Senior Citizens Choir composed of guests of the Lutheran Home at Germantown, Philadelphia. Presiding was the district inner mission chairman, Dr. Charles F. Brobst, who also is president of the synodical Inner Mission Board.

Executive Secretary Francis A. Shearer, in the chief address of the evening, defined inner missions as the church's "mission in our midst."

Prior to the rally a series of programs was held for small groups, to demonstrate the church's ministry to children and youth, adult services, evangelism, older people, and the handicapped; and in social action, in which staff members and executives of inner mission institutions participated. Exhibits portrayed many of these activities.

New Peace Church Dedicated

CHURCH BUILDING continues at a rapid pace in the area. Most notable recent accomplishment was the dedication of the new Peace Lutheran Church at Hagersville, near Perkasie.

This was the final step in the separation of the former Kellers-Tohickon Union parish. A few years ago there were two congregations in the Lutheran parish served by Pastor Merwyn L. Shelly. The first step was separation into two Lutheran parishes,

PA.: NORRISTOWN . . .

Pastor Shelly remaining with Peace congregation. Each of the churches then broke the union church arrangement with Evangelical and Reformed congregations.

At St. Matthew's, Kellers Church, the Lutheran congregation purchased the historic property, and the Reformed congregation built a new edifice. At the Tohickon location, the Reformed purchased the interest of the Lutherans, who then undertook to build this fine new church plant, costing a quarter million dollars and providing complete facilities for Christian education and worship. Dedicating the church were Ministerium President Charles M. Cooper and Pastor Shelly.

St. Luke's Builds at Dublin

A FEW MILES AWAY, another new church is under construction under similar circumstances. St. Luke's Church, Dublin, had been part of a parish with Christ Church, Tinicum. First it called its own pastor, the Rev. William A. Davis, and now is building a completely new church plant, to separate from a sister Evangelical and Reformed congregation with which it has shared a single building in a "union church" relationship. North Penn District Dean Elton L. Angstadt laid the cornerstone of this contemporary-style building.

ST. MATTHEW'S CHURCH, Chester Springs, recently completed major improvements including decoration of church school rooms, pointing the exterior of the church, and installation of a new memorial stained-glass window.

ST. PAUL'S CHURCH, Telford, laid the cornerstone of a large new Christian education building. Preaching at the service at which Pastor Ernest Flothmeier laid the stone was the Rev. Luther F. Schlenker, assistant to the synod president. District Secretary William Coley Roeger represented the dean at the service.

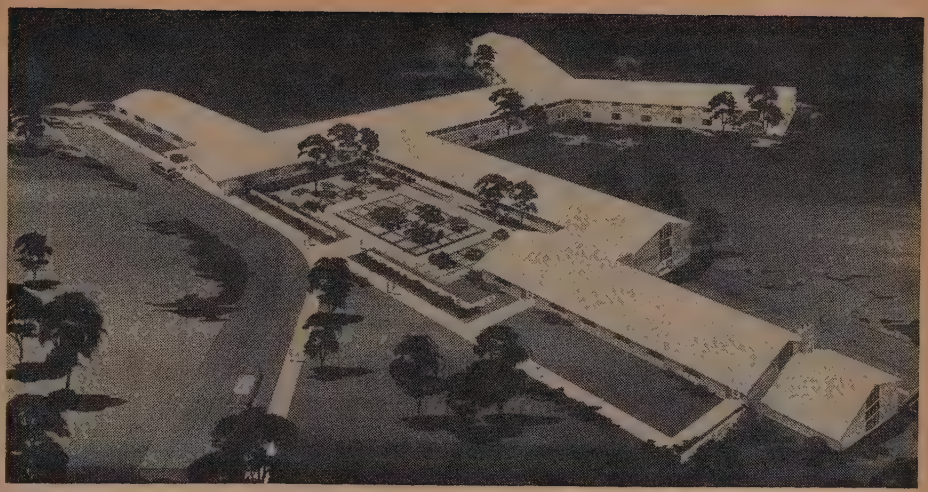
PREPARING to build next year is St. Paul's, Doylestown, which has been conducting a fund campaign. With a minimum goal of $90,000 and a "challenge goal" of $125,000, early returns assured at least $130,000 over a three-year period.

TRAPPE and NORTH PENN Luther Leagues held retreats in September, the former at New Hanover, the latter at Highland Park.

ST. MARK'S CHURCH, Pennsburg, broke ground Sept. 4 for a new church school annex, to furnish 22 classrooms at a contract cost of $208,000. It will be built of stone similar to the present church erected in 1900.

The congregation also voted to purchase the adjoining Hillegass property, doubling the area surrounding the church. It includes a 14-room stone dwelling and a garage.

Leaders of congregation shown with Pastor Kistler (right) at Pennsburg annex groundbreaking



Luther Manor, shown in architect's sketch, will blend beautifully with setting in 28-acre tract

Milwaukee Area Lutherans Lay Luther Manor Cornerstone

MILWAUKEE, WIS. — Another milepost in the progress of Luther Manor, a home for the aging, was reached at cornerstone-laying services on Oct. 9, at 4545 North 92nd Street, Milwaukee.

Services were led by the Rev. Robert Anderson, and the address was given by the Rev. Paul L. Roth, president of the Wisconsin Conference. Mr. Howard L. Mortensen, chairman of the building committee, participated in the service of the cornerstone laying. Musical background was provided by the choir of Redemption Evangelical Lutheran Church.

Luther Manor has been planned to meet a definite need for the care of senior residents. Until now the United Lutheran Church in Milwaukee and vicinity had no home specifically devoted to the care of older members. The new Luther Manor will provide modern accommodations for 98 residents and is expected to be ready for occupancy next spring.

Cost of Luther Manor is estimated at $929,709. About $85,000 more will be spent on equipment and furnishings, bringing the total expenditure to $1,104,709. The building occupies a 28-acre site.

Twenty-five United Lutheran and Augustana Lutheran churches in the Greater Milwaukee area, with some 29,000 baptized members, are closely affiliated with this program, and took part in the building fund campaign. $660,993 was pledged and $537,866 has been received in cash. A loan for the balance has been negotiated with the B. C. Ziegler Co., West Bend, Wisconsin.

—CHARLES A. PULS

Pastor W. B. Downey, Pastor F. A. Ludwig and Howard Mortensen at Luther Manor ceremony

Hudson Parochial School a Sign of Resurgent Lutheranism

By RONALD T. ENGLUND

HUDSON COUNTY, a hodgepodge of industrial communities, directly across from lower Manhattan Island, boasts no less than 33 Lutheran congregations. But this most urban of New Jersey's counties has never been known as a center of progressive Lutheranism.

Pastors and congregations have grimly watched their members flock to the suburbs, their neighborhoods deteriorate, and the strength of the Roman Catholic Church become almost overwhelming.

Yet there are signs of life. Hudson County Lutheranism is beginning to stir. Several congregations have added full-time parish workers. Serious studies to determine the future role of the church in Hudson County are being made. Congregations are banding together in youth work and summer children's programs. The magnificent new St. John's Lutheran Church was constructed last year, a symbol that the church intends to stay in the city.

Unusual co-operation across synodical lines is found as congregations face problems none can effectively meet by themselves. The Lutheran Parochial School in Jersey City is a prime example. Eight congregations, representing three synodical bodies, own and operate the school.

Five are United Lutheran congregations—Christ, Zion, Our Savior and Calvary of Jersey City; St. Matthew's of Hoboken. Two are part of the Augustana Church—Bethany of Jersey City and Lebanon of West New York; Trinity of Jersey City is a former Evangelical Lutheran Church, now part of The American Lutheran Church.

With overcrowded public schools and an abnormally high percentage of children already enrolled in Roman Catholic or Jewish parochial schools, the need for a Lutheran elementary school seemed obvious. A small band of interested pastors and laymen planned over a year for a school.

Even the most enthusiastic supporters of this movement led by the Rev. Ralph Holmin, pastor of Lebanon Church (Aug.) of West New York, never dreamed that the school would begin its second year of opera-

Small classes mean individual attention. Mrs. Ruth Trenary works with fourth grade group

tion with more than 100 children in a kindergarten and five grades.

For months, the school seemed an impossibility. Major hurdles were securing a building and a teaching staff. There was no money. Would the parents warm up to the idea of parochial education?

Christ Church (ULCA), with a large physical plant and a dwindling congregation, was approached as a possible site, and a most satisfactory agreement was worked out.

A TARGET DATE of September 1959 was set for the opening. Dedicated Christian education leaders such as Miss Jane Valleau, former supervisor of elementary education in the Jersey City public school system, and Mrs. Ruth Trenary, veteran public school teacher, aided in the plans. Mrs. Trenary was named principal this fall.

When school opened, 35 children were registered in a kindergarten and three grades. Miss Anita Hayes, recent graduate of Glassboro (N. J.) State College, and Mrs. Rolf Eklund, former Texan now a member of Bethany Church (Aug.), were added to the full-time faculty. Miss Ingrid Regnell, psychologist for public schools and a member of Bethany, served as consulting psychologist.

A most successful school year followed, in which the highest educational standards were combined with a Christian philosophy that permeated the entire curriculum. French and German were taught. Local pastors assisted the Rev. Rolf Mielzarek, pastor of Christ Church, in leading chapel services.

Growth was anticipated this fall. But no one expected enrollment to top the century mark! A fifth grade and morning and afternoon sections of kindergarten were added.

Two new teachers have been employed, raising the full-time faculty to five. Volunteer labor from several congregations made extensive alterations. Christ Church purchased an adjacent house, and more room was available.

The Lutheran Parochial School is a promising mission field. Only 54 of the 104 pupils are affiliated with Lutheran congregations.

Kindergarten pupils acquire manual skills with Mrs. Rolf Eklund, of Bethany Church

Many come from homes where neither parent is a church member. There are also Roman Catholic children attending.

Some voiced the objection that a parochial school would be so "sheltered" that it would not prepare its children for the many kinds of people they will meet later in life. Some wondered whether it would be wise to "segregate" their children with Lutherans only.

BUT THE SCHOOL reflects the varied community that is Hudson County far better than most public schools. It has a healthy cross-section of children from all backgrounds. It has a competent faculty and high standards.

The future appears rosy. The problems that lie ahead are the kind for which one can be grateful. Additional teachers will be needed. Part of the school may be moved to the nearby Lutheran Church of Our Savior, which recently constructed a parish education building. The addition of new congregations to the association will give a broader base of support.

The goal of a complete Lutheran grade school in Hudson County may come far sooner than anyone dreamed.

Spokane Church Breaks Ground for $200,000 Second Unit

By OLIN G. DASHER

SEATTLE, WASH.—Messiah Church, Spokane, the Rev. Forrest Clark, pastor, broke ground on Oct. 2 for its second unit, a $200,000 sanctuary, with additional Sunday school rooms, complete church office, pastor's study, sacristy, kitchen and fireside room. The church is planned to seat 400. Completion is scheduled for early spring, April 1961.

Messiah Church was organized in 1951 by the Rev. David Getzendaner with 70 charter members. Pastor Getzendaner served until August 1956. The first unit, occupied in 1954, will be used for Sunday school.

Spadework in Spokane: Pastor Clark with Messiah leaders

ST. ANDREW'S CHURCH, Eastgate (Bellevue), east of Seattle, the Rev. Donald Clinton, pastor, broke ground for its $35,000 parish education unit. Their octagonal, altar-centered chapel was completed last year in time for Christmas Eve services.

GROUNDBREAKING was also scheduled in October for the first unit of Messiah Church, Bremerton, the Rev. John Lindstrom, pastor. Completion is scheduled in time for the 15th anniversary of organization, April 1961. Messiah has had to wait longest for its first unit.

PACIFIC SYNOD President Edwin Bracher addressed a joint Lutheran Reformation Rally at Astoria, Oregon, Oct. 30.

SOUTHERN CONFERENCE Luther League held its fall rally on Sept. 25 at Longview, Wash., while the Northern Conference Rally was held at Central Church, Seattle, Oct. 16.

Evangelism Leaders to Meet

EVANGELISM COMMITTEE of synod is holding a meeting and training session at St. Paul's Church, Vancouver, Wash., Nov. 21-22. Other pastors in addition to the committee members have been invited. Regional Evangelism Director George Housewright will be the leader.

DR. CLARENCE STOUGHTON, president of Wittenberg University, will speak at Pacific Lutheran University's victory banquet on Nov. 28. Pacific Lutheran at Tacoma became a university on Sept. 1.

PASTOR ALFRED STONE, of University Lutheran Church, Seattle, president of the ULCA Board of Social Missions, heads committee planning for a Faith and Life Institute Dec. 1-2-3 on "Goals of Labor in Changing Economy." It will bring together prominent Protestant labor leaders in the Seattle area.

PASTORS of the proposed Lutheran Church in America churches in Pacific Northwest will meet in Seattle, Dec. 14, for a conference on "Responsible Planning in Social Missions," led by social mission leaders of ULCA, Augustana, Suomi, and AELC.

THE REV. THOMAS L. AUER has been appointed the new chairman of Pacific Synod foreign missions committee. Mrs. Lloyd Vasholz of Zion Church, Camas, Wash., the new children's secretary of the synod

Board of Higher Education Calls Bachmann to New Post

DR. E. THEODORE BACHMANN

BERKELEY, CALIF.—The Rev. E. Theodore Bachmann, Ph.D., professor of church history and director of graduate studies at Pacific Seminary, has accepted the call of the ULCA Board of Higher Education to a newly created post—associate secretary for theological education.

The seminary board accepted Dr. Bachmann's resignation with regret. He had served the school since its opening in 1952, with the exception of a year he spent as Lutheran World Federation guest professor in Brazil, in 1959.

Dr. Bachmann will assume his new duties next March 1. His task will include regular visits to all ULCA seminaries, as well as the overall promotion of theological education. This work will become part of the responsibility of the Board of Theological Education projected for the forthcoming merged Lutheran Church in America.

A native of Philadelphia, Pa., Dr. Bachmann was educated at Haverford College and Philadelphia Seminary. He received the Master of Arts degree from Harvard University in 1934, and the Ph.D. from the University of Chicago in 1946.

He was a parish minister in Pennsylvania and Delaware from 1938 to 1942, then was called as professor of church history at Chicago Seminary. From 1946 to 1947 he was on the staff of the World Council of Churches, and served as deputy chief of religious affairs for the U.S. Military Government in Germany, 1948-51. In 1951-52 he was on the faculty of Luther Seminary, St. Paul, Minn.

He is the author of a number of books and articles on church history and theology.

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Mission Developer John Fulmer is seated (front center) with worshipers at service in Calgary

WESTERN CANADA

Worshipers Fill Chapel for First Service in Calgary

EDMONTON, ALBERTA — The United Lutheran Church made its first entry into Alberta's second city, Calgary, late this summer.

A little over a year ago, the Board of American Missions called the Rev. John Fulmer to develop a mission in the Hayesboro subdivision. A promising field, it presented one great difficulty, that of obtaining a suitable place of worship.

Since no existing building was available the BAM offered to help with the building of a house chapel. Finally, on Labor Day the first service was held.

WORSHIPERS filled the chapel for this occasion, and for the services on succeeding Sundays. With average attendance of 60 at worship and 30 in Sunday school for the first few weeks, the mission appeared to be off to a good start, and promises soon to outgrow the small chapel.

Interested supporters of the mission built the pulpit, altar, communion rail and necessary shelves. Twenty-two persons attended the first communion service.

The Augustana Church has two congregations in Calgary, one of long standing, the other a recently established mission.

—E. G. GOOS

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NORTH CAROLINA

Goldsboro Area Lutherans Hold Evangelism Mission

By FRANK K. EFIRD

SALISBURY — In eastern North Carolina, where Lutherans are scarce, nine scattered congregations in the Goldsboro area conducted an evangelism mission Sept. 18-22. The combined confirmed membership of the congregation is 1,540.

Total attendance in all the churches for the six mission services was 4,335. Fifty-eight per cent of the confirmed membership attended at least one service. A total of 171 prospects made commitments for membership.

Giving Good, Must Improve

NORTH CAROLINA Lutherans gave $457,989 on the 1960 budget of $665,713 as of Sept. 17. This is 13 per cent ahead of last year. However, synodical leaders say the synod will have to go all out to pay its ULCA benevolence in full.

LENOIR RHYNE COLLEGE opened in September with 964 students. A total of 877 are from North Carolina. Men outnumber women 510 to 454 and day students are ahead of dormitory students 516 to 488. Leading denominations represented in the student body are Lutheran 426, Baptist 263, Methodist 153, Presbyterian 55, and Reformed 27.

Hollings Honored in S.C.

GREENVILLE, S. C.—Governor Ernest F. Hollings of South Carolina was honored as "Man of the Year" by the Greenville Chapter, Society for Advancement of Management, because of his efforts in behalf of industrial development in the state.

Governor Hollings is a prominent Lutheran layman, active in St. John's Church here, and a former member of the board of trustees of Newberry College.

Pattern of Desegregation

SINCE THE BEGINNING of sit-ins by Negro college students in Greensboro last February, the pattern has been one of continual breakdown of segregation at lunch counters in North Carolina's larger cities.

Winston-Salem was the first city to desegregate. This occurred May 25. In rapid succession Charlotte followed on July 9, Greensboro on July 25, Durham on Aug. 1, and Raleigh on Aug. 18.

Other cities where barriers broke down are

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Library Now Open to All

Following a series of "sit-ins" by groups of young Negroes at the Greenville, S. C., public library, and the arrest of some participants, a lawsuit was instituted against the authorities in charge to force admission of Negroes.

The library was closed immediately. Considerable criticism came from the public over this move. After some two weeks it was decided to reopen the library, with access to "any and all persons" who came. Since then there have been no further incidents.

An odd feature injected when the library was reopened is that now it is "segregated" by sex—men and women are separated in the use of the facilities.

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Miss Barbara Ritchie becomes director of Christian education and youth work at Holy Trinity Church, Hickory, on Nov. 1. She leaves the same position at Trinity Church, Akron, Ohio.

Augsburg Church, Winston-Salem, has established a fund to assist members who go into full-time Christian service. St. John's Church, Salisbury, also has such a fund.

—CHANGES OF PASTORATE—

Michigan

Buss, Lloyd. From St. John's Church, Springfield, Ill., assistant pastor. To Abiding Presence Church, Rochester, Mich.

Lindewurth, Herbert G., Jr. To Sturgis, mission developer.

Mueller, August W. From Bethany Church, South Bend, Ind. To Horton, Mich., mission developer.

New Jersey

Lynch, Philip A. From St. Luke's Church, Dunellen. To Advent Church, Mount Ephraim.

Posselt, Arthur G. From St. Matthew's Church, Jersey City. To Zion Church, Jersey City.

Spindler, John A. From Windsor Park parish, Pa. To Pequannock Township, mission developer.

Voigt, Henry. From Redeemer Church, Vineland. Retirement.

New York and New England

Gibbs, Edward C. From Incarnation Church, Brooklyn, N. Y., assistant pastor. Graduate study.

Iversen, Ivar O. From Atonement Church, Buffalo, N. Y. To Church of Our Savior, Horseheads, N. Y.

Kenyon, George E., Jr. From St. Peter's Church, Verona, N. Y. To South Colonies, mission developer.

Latal, Kenneth O. To St. Mark's Church, Brooklyn, N. Y.

Neilssen, Robert T. From Transfiguration Church, New York City. To Grace Church, North Bellmore, N. Y.

Siemann, Richard W. To St. Peter's Church, Verona, N. Y.

STROHL, CHESTER E. From Holy Cross Church, Lake Ronkonkoma, N. Y. To Good Shepherd Church, Glenville.

PACIFIC SOUTHWEST

KOCH, CHARLES F. From Our Saviour Church, Tucson, Ariz., assistant pastor. Retirement.

DECEASED

MRS. SARAH KOONS BEYSHER, 87, widow of the Rev. Edwin M. Beysher, died Oct. 6 at Sayre, Pa., where her husband was pastor of St. John's Church for 45 years until his death in 1945.

Active in the work of the church, she taught Sunday school classes for 30 years and at one time was organist and choir director. A native of Philadelphia, she was a graduate of the Philadelphia Girls' Normal School in 1891. She taught in elementary schools before her marriage in 1896.

Surviving her are a daughter, Mrs. Victor Burkard, of Sayre; a sister, Mrs. Francis Miller, of Philadelphia; a brother, Warren M. Koons, of Philadelphia; a grandson and two great-granddaughters.

Funeral service was conducted Oct. 9 in St. John's Church by the Rev. John M. Scherch. Interment was in Tioga Point Cemetery.

MRS. ANNA D. BOORY, 81, widow of the Rev. A. Curtis Boory, died Oct. 7 in Pittsburgh, Pa. Her husband served pastorates in Millvale, Pittsburgh and Hazlewood prior to his death in 1919.

Surviving her are a daughter, Mrs. Virginia C. Schuck; a son, Chester Boory; three sisters, eight grandchildren and eight great-grandchildren.

Funeral service was conducted Oct. 10 in St. Stephen's Church, Pittsburgh, by the Rev. Thomas A. Smith. Burial was in Sunset View Cemetery.

GOTTFRIED KEMPF, S.T.D., 67, died Sept. 3 at Hillsboro, Oregon. Born of German parentage in Russia, he came to Chicago as a boy. He was graduated from Chicago Seminary.

He was missionary superintendent of the Wartburg Synod for several years, and organized five congregations in the Chicago and Milwaukee areas as well as supervising the development of several others. He also served as pastor of Emmanuel Lutheran Church, Yelm, Washington.

Surviving him are his wife, Adelheid, and a daughter, Eugenia, both of Forest Grove, Oregon; and a brother, Carl Kempf, of Aurora, Illinois.

Funeral service was conducted Sept. 6 at Mt. Olive Church, Forest Grove, by the Rev. Paul Lutz. Interment was in Lena, Illinois, where concluding services were held Sept. 10.

MRS. ETTA KEGLEY PARKER, 88, died Sept. 29 in Pembroke, Va., just seven weeks after the death of her husband, the Rev. Theodore C. Parker. Pastor Parker served congregations in North Carolina and Virginia before retirement in 1930.

Surviving are two sons, Lentz K. Parker, Wilmington, N. C., and Stephen Parker, Charlottesville, Va.; a daughter, Mrs. Marguerite Richardson, Providence Forge, Va.; two brothers, three sisters, and two grandchildren.

Funeral service was conducted Oct. 1 in Lutheran Memorial Church, Pembroke, by the Rev. P. L. Royer of Bluefield, W. Va. Burial was in St. John's Cemetery, Wytheville.

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ESCAPE THE WINTER

Travel to the Caribbean in February on a Lutheran Tour, Lutheran Foreign Tours, Horseheads, New York.

IN CONCLUSION . . . . . .

ONE MORE WORD about the Atlantic City convention, and then maybe we can go on to other things. There was a startling contrast at that convention between the way the delegates debated a church question—the statement on the Lord's Supper—and the way they handled social questions such as nuclear warfare and capital punishment.

In talking about the Lord's Supper, including such points as whether communicants should stand or kneel when receiving the sacrament, delegates were well informed, spoke to the point, and made several suggestions for improving the statement.

When it came to how the nations can live together without blowing up one another with H-bombs, very few delegates said anything specifically Christian. Since the days of Noah and his ark, the world has never been so near the destruction of all life on the earth as now. It's a political question, of course, but first of all a theological question, as Dr. Nolde pointed out. But at Atlantic City it wasn't debated in such terms.

SOME SPEAKERS tried to reduce the tense world situation to the simplicity of a TV western show, with all the good people on one side (us) and all the bad people on the other (the Russians). There seemed to be little sense of the guilt in which all of us are involved. It's possible, we must remember, that God may have decided to use the Russians as a rod to break proud and selfish people of the west. He has done things like this before.

There are only three ways, it seems to me, in which we can face up to the perilous world situation. (1) We can say that we will never fight, that the risks of nuclear war greatly outbalance anything that might be achieved by it, and that we will throw away our rockets. Some great Christians, such as Albert Schweitzer, feel this way. For most of us it seems too simple an answer.

Or we can say (2) that the Russians are inhuman beasts whom we must destroy at the earliest opportunity. This is a childish reaction, like going into a tantrum. It's impossible for us to destroy the Russians without destroying ourselves.

THE THIRD WAY is the long hard way of continuous negotiation, patient and firm coexistence as the world situation is constantly changing, seeking to understand the hopes and fears of our opponents, keeping the goals of freedom, justice and peace steadily in view. We must live with the emotions, tensions, frustrations which the years of this vast world revolution bring forth.

In this furnace of events, the true character of nations will be revealed. We shall be fearless if we fully realize that our destiny is in God's hands, not ours. We shall love even our enemies if we can remember that this is our Lord's command.

It was a good thing that at Atlantic City we got that statement about the sacrament of the altar straightened out. We have great need of coming to the table of our Lord for forgiveness and renewal in his grace. But God's grace is not a gift we can enjoy quietly in a corner. It is a gift he expects us to put to work in our earthly situation. We happen to be living in a time when this situation is especially stubborn and complicated but certainly not hopeless. —ELSON RUFF

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January	Adoration of the Wise Men	Jones
February	The Last Supper	Fugel
March	Jesus Crowned with Thorns	Jones
April	He Is Not Here, He Is Risen	Bryant
May	The Tribute Money	Jones
June	Jesus and the Little Children	Jones
July	The Good Samaritan	Rawlins
August	St. Stephen, The First Martyr	Jones
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October	The Workshop at Nazareth	Jones
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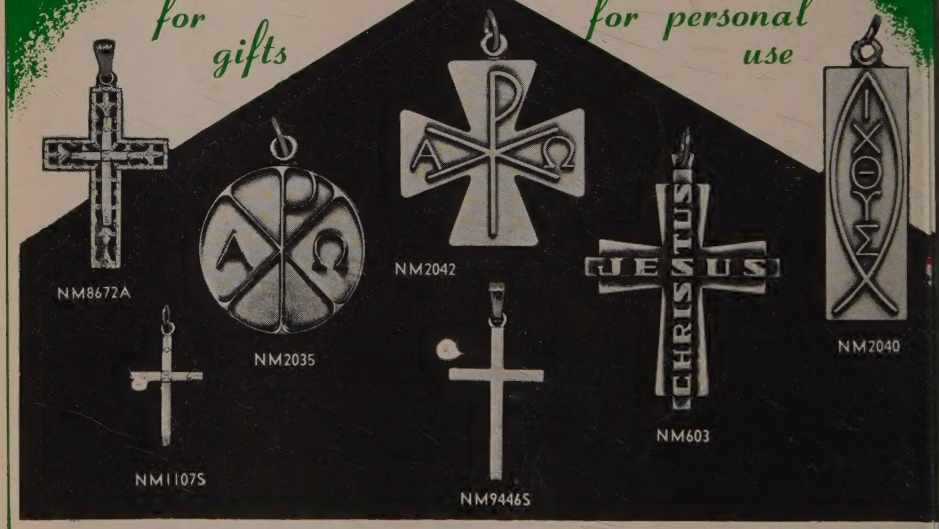

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